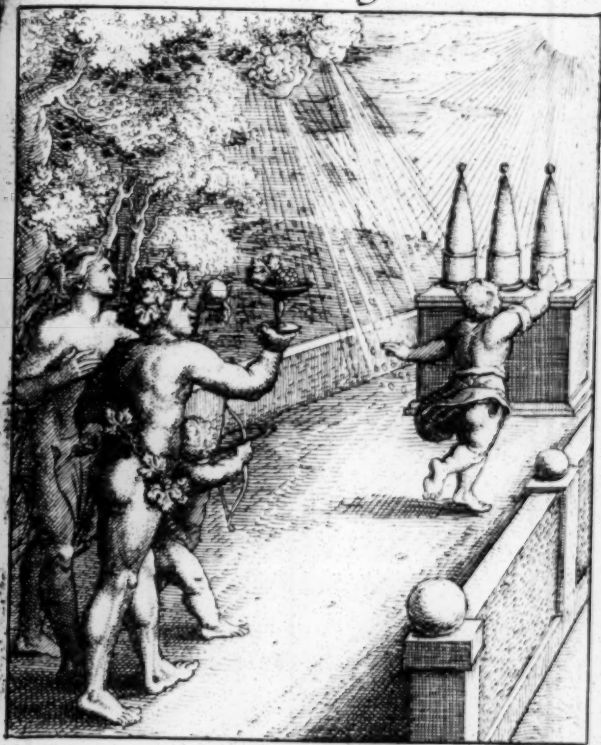


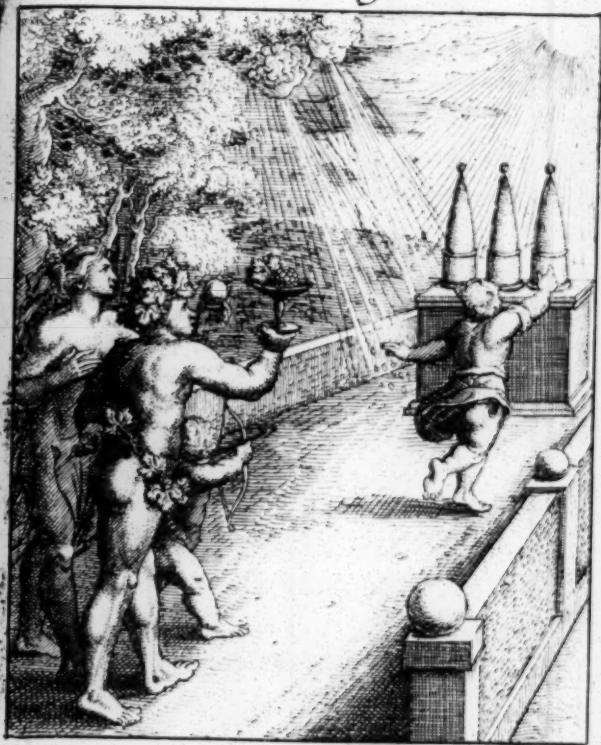
Fructus laboris gloria



*Adolescens Bacchum et Venerem fugiens, recta ad honorem,
Et quietis metam tendit, dum vigilat currit, et
Cæli ac fortuna iniurias iniuncto fert animo*

P. Stent Excudit

Fructus laboris gloria



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Et quietis metam tendit, dum vigilat currit, et
Cæli ac fortuna iniurias iniuncto fert animo*

P. Stent Excudit

P 14-43-

A RIGHT
INTENTION
THE
RULE
OF

All Mens Actions.

Converted out of *Drexelius* to
our own proper use.


By *John Dawson* at Maidenhead
Berk sb. sometime of Christ Church
in *Oxford*.

LONDON,
Printed for *Jasper Emery*. 1655.

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LIBRARY.

TO
Our most gracious
and Dread Sovereign
King CHARLES,
His Royall Consort
Queene MARY,
The most Illustrions
Prince CHARLES,
And the rest of the
Royall Issue,
Be all gracious and glori-
ous perfections both of
this life and that which
is to come,

*And let all that are of a RIGHT
INTENTION say, Amen.*

 He Ornament of
the Head in old
time (if wee give
A 2 credit

The Epistle

A round Cap
or Coronet
worne by
Kings and
Princes in
Persia.

credit to *Snidas*) was a
Tyar. This onely Kings
among the *Persians* did
weare upright, but Cap-
taines bending downe-
ward. *Demaratus* a Cap-
taine of the *Lacedemoni-
ans*, but then an Exile,
wisely counsell'd the most
potent King *Xerxes*, what
course was best to bee ta-
ken for the successe of his
War. *Xerxes* now being
taught discretion not by
one discomfiture onely,
thanked *Demaratus*, that
he alone had told him the
truth, and gave him leave
to aske what hee would.
Hee requested, that hee
might bee triumphantly
carried.

Dedicatory.

carried in a Chariot into *Sardis* the chiefe City of *Asia*, wearing an upright *Tyar* upon his Head. That was lawfull for Kings onely. (*Senec. l. 6. De benef. c. 31.*) A *Right Intention*, most Gracious and Mighty Princes, nor onely sheweth Kings, but also maketh them to weare an upright Crowne, nor is but an Ornament of the Head, but the Head it selfe of all humane actions. Without this *Tyar*, or upright *Diadam*, no man shall ever enter into that blessed Kingdome in Heaven.

A 3

And

The Epistle

And although a Right Intention may bee not unfitly likened to this peculiar weare of Kings, an upright Diadem, nevertheless our Saviour compared it farre better to an *Eye*, and that *A single one*. This eye is like a Rule wherewith every straight thing useth to bee tryed. A thousand errours there bee, wherewith wee are involved; if wee deflect our eyes but for a moment from this eye, or this line and rule. On this truely depend all things, by this all things are to be examined. For that
cause

Dedictory.

cause very necessary every way is a most exact understanding of a Right Intention, as of our end in all things that we doe. And *Plato* Iudged all Science unprofitable, without knowledge of the best end. (*Plato in Theat.*) And although a great many doe apprehend that all things are to bee directed to God, yet it falleth out with them, as it doth with some, which perceive not that they know what they know, even as wee seeke for that many times which wee hold in our hands: So for the most part wee

The Epistle

are not ignorant so much
what a Right Intention
is, as negligent to ex-
ercise the same. This
was the cause which not
onely excited, but also
constrained in a manner
as the first Author to
endite, so me to relate
the same answerable, if
I could, to our Tongue
and mind, that the use
of a most necessary thing
might not onely bee per-
fectly knowne, but also
exactly and daily put in
practise. That man must
needs offend in most
things, yea even in all,
which either knoweth
not what a Good, what
an

Dedictory.

an Evill Intention is, or neglecteth to apply that to all his Actions, in all of them to abandon this. So great a matter it is, not onely to doe what is fit, as to aime at the right marke. The eyes of all men must of necessity bee lifted up to that *All-seeing Eye*. He seeth nothing, or at least seeth with offence, whosoever observeth not that eye continually. Never shall hee be reckoned among those Kings in Heaven, which weareth this Tyar either bended forward or backward:
 For *is* *he*

The Epistle

the utter bane of whatsoever falleth out. Nor can that bee ever tearmed good, which is done with an evill intention. Intention is the even Rule of all actions whatsoever.

And this Rule, this single Eye, I here present with all humility to Your most Gracious eyes, as those that are intent upon their highest welfare: Would to God this present endeavour might any way prove the fit object of a looke sent downe from them
constr:

Dedicatory.

the purpose and matter it treats of, then the outward forme can make it. But that which blusheth at its owne naked limbes in another Language then it was first set forth in, takes new courage from the Front, it is revived, and put in hope by the Title which it carrieth, *A Right Intention.* For this onely hath skill to commend even the poorest gifts.

It is observed in old Histories, that *Sinetas* a poore Country man brought water out of the

The Epistle

the River *Cyrus* to King
Artaxerxes in the hol-
low of his Fists. This
Present was received
into a Golden Bottell,
and reckoned for a migh-
ty treasure. (*Ælian. l.*
1. Var. Hist. c. 32.)
Nothing else made so
slender a gift accepta-
ble, but so *Good an In-*
tention. Conan an Hus-
bandman presented a
faire Rape to *Lewis*
the eleventh King of
France, this was like-
wise a most acceptable
Gift, and requited with
gold. (*Io. a Coch. l. 2.*
Aphor. c. 17.) But
who set this high price
upon

Dedicatory.

upon a Rape? *Good Intention.* For indeed neither Silver, nor Gold, nor any of those things which are accounted for mighty matters is a kindnesse, but the Will it selfe of the disposer. And this is it which hath encouraged a meane person to expresse his will and good desire in such a small peece of service. For it is not so much to bee valued what is given, as with what mind: because a mans respect consisteth not in that which is done or given, but in the very mind

The Epistle

mind of the Giver or Doer, that is, in *His Good Intention*. Even as also the honour of the Gods (saith the *Romane Wise man*) is not in Sacrifices, although they bee rich and garnished with gold, but in the pious and right meaning of the Offerers. (*Seneca. l. 1. De benef. c. 6.*) With the very same this Rule new limned, this single Eye is here offered and devoted to your most Gracious eyes. Grant that it may enjoy their favourable aspect, which then shall not feare the night of
any

Dedicatory.

any misconceiving eyes,
when it shall be refreshed
with the Day-light of
such a Sacred Counte-
nance.

*Vivat, Rex, Confers, Princeps
ac Regia Proles,
In Spem, Rem, Column, Fidel,
Regisque, Sanguine.*

So wisheth the humble Subject
of a *Right Intention*

JOHN DAVVSON.

To the Reader.

I Hope Reader, thou wilt not contest with mee about tearmes. Here often times wee bid *Vala adieu*, or any whosoever is greedy of delicate Language. It is our purpose to discourse religiously, what matter, if lesse curiously? We treat of A Right Intention, this let another terme the end, or scope, let him call it the meaning, or mark. Give he the thing what name or title soever he please, wee regard the matter, for indeed we desire not here to learne to speak, but to know what we say. Neither are we ig-

To the Reader.

not onely not to be understood, but also to be understood hardly. So we disdain not to speak lesse eloquently, so that wee may speake plainly. And would to God Augustus Cæsars Age might return, when as yet mens words were not dangerous unto them. Sen. l. 3. De benef. c. 27.

Our Discourse comprehendeth the summe of things, the Rule and principall poynt of all humane actions, A Right Intention. This term, though of an obscured derivation, we rehearse unto thee a thousand times, that, as Christ Luk. II. 3. giveth us notice, importunity

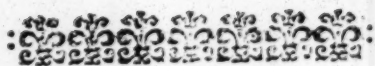
To the Reader

nity may at least perswade,
what reason cannot.

A Right Intention may not bee unfitly called the head and Captaine, the Castle and Tower, and the Metropolis of all vertues, as that which defendeth them all with her mighty strength. But forasmuch as she is not without her open enemies, therefore we bend our forces worthily against two mighty mischieses of mankind, Vaine Glory, & Rash Iudgment, the most deadly enemies of a good intention. These forces Reader, whosoever thou art that meetest with this booke, labour to enjoy as fully

To the Reader.

fully, as they are freely set forth for thy good. And that thou maist be certified, the knowledge of a Right Intention, is an Art, which in a brief compendium teacheth, never to offend. All other Arts make for the getting of bread, but this for the gaining of heaven. Not to know this Art, is to loose heaven. Wherefore, good Reader, be carefull of thine own profit, and learn to buy heaven without expences. So much the better will be every one of thy actions, by how much the sounder is thine intention. This I would have thee to bee acquainted with, & farewel.



A
brieft *Index* upon
the Rule of a Right
Intention.

The First Booke.

CHAP. I. *What a Right intention is.*

Chap II *What the most Right intention is.*

Chap. III. *How necessary a Right intention is.*

Chap. IV. *That nothing which men doe, is pleasing unto God, without a Right intention where chiefly concerning Vaine Glory.*

Chap. V. *Wherein a Right intention chiefly consisteth where somewhat is spoken of actuall and vertuall intention.*

Chap. VI. *Whether a Right, that*
is

A brieft Index.

is to say a Good Intention, can
make an euill worke good.

Chap. VII. What are the degrees
of a pure and Right Intention.

Chap. VIII What an euill intention
is.

Chap. IX. How the making of
a deed knowne, bewrayeth an ill
intention.

Chap. X. How diuerse and mani-
fold an ill intention is.

Chap. XI. That great Herod the
Afcalonite was a notable example
of an ill intention.

Chap. XII. What we call an in-
different, what No Intention.

The

A briefe Index.



The Second Booke.

Chapter I. *That a Right Intention is that Good VVill, which was commended by the Angels.*

Chap. II. *That God onely is the full reward, of that which is done with a Right Intention.*

Chap. III. *How much a Right Intention is opposed by the Divill.*

Chap. IV. *That the greatest enemy which the Divell stirreth up against a Right Intention, is Vaine Glory.*

Chap V. *Lastly what Vaine Glory is, and how shamefully it murdereth a Right Intention, unlesse it be prevented*

Chap VI. *Certaine questions concerning a Right Intention*

Chap. VII. *What Observations follow upon those things which have*

A brieffe Index.

have bin spoken concerning a right
intention. Where more at large of
Rash Iudgement.

Chap. VIII. What the practise of
a Right Intention is.

Chap. IX. What the signes of a
Right intention are.

Chap. X. Certaine Conclusions up-
on a Right Intention.

Chap. XI. An Exhortation to the
Clergy, to Courtiers, to all sorts
of men, to exercise a Right In-
tention.

Chap. XII. The Conclusion of those
things which have beene spoken
of a Right Intention.

The



The
 ARGUMENT
 Or,
 The Survey of both Bookes.

Booke 1.

Giveth us to understand, what
 A Good, Evill, Indifferent,
 None Intention is.

Booke 2.

DEclareth who are both the
 Favourers, and also the foes of a
 Good Intention, especially Vaine
 Glory and Rash Iudgement; the
 Signes, Practise, and Rewards
 thereof.

THE



THE
FIRST BOOKE
explaines the Good,
and Evill, Indifferent,
or bad Intentions.

CHAP. I.

What a Right Intention is.

D*arius* the King of *per-*
sia, most famous for
his owne Destruction,
and the *Macedonian*
Alexander's fortune, had a Sword,
whose scabbard was of precious
stone, which he wore effeminately
girt about him in a golden Belt.
(*Currius lib. 3. post initium*) A
gallant sword, had it light into a
B manly

Hung.

manly hand. Most famous in the Writings of many is the Sword of *George Castriot*, whom they called *Scanderbeg*, who as report went, could cut a man in twaine with one crosse blow. Remarkable out of the Sacred Volumes are the Swords of *Goliath* and *Saul*. Many other Swords of valiant men are Set forth, remembered by learned Authors, sometimes revered with superstitious zeale. But indeed the sword of no Commander was ever of such lasting fame, as the rod of the *Hebrew Moses*: that Rod the worker of so many miracles, so many stupendious prodigies. God demanded of *Moses* what he held in his hand? he answered, a Rod: to whom God, cast it from thee (saith he) upon the ground: hee cast it from him, and it was turned into a Serpent. The Lord Commanded againe, hee should stretch forth his hand and take the Serpent by the tayle; hee put forth his hand and caught it, and it was turned into a Rod. *Exod. 4. 2, 3, 4.* Here God fairely hath laid before our eyes, that good and evill actions
proceede

proceede from us in such manner,
 that if we looke upon the earth,
 and earthly things when wee doe
 them, they become Serpents;
 deedes of wickednesse stained with
 poyson: but if we lift up our mind
 to Heaven, they are *Moses Rod*,
 workes aspiring to an eternall re-
 ward. So much respect is to bee
 had, how this *Mosaicall Scipio* is
 dealt with, whether held in the
 hand, or cast upon the ground.
 This *Scipio*, this Rod of *Moses*,
 devoured all the rods of the *Magi-*
tians; this turned rivers into bloud;
 this melted the rocke into a foun-
 taine, and out of the veins of
 hard Flint drew a sudden Torrent:
 this divided the waves of the Sea
 into safest walls. *Moses* could say,
 by the helpe of this Staffe, I pene-
 trate both rockes and seas; all
 things are pervious unto mee. In
 this Staffe of *Moses* sacred Inter-
 preters doe say, a Right Intention
 in all humane Actions is discophe-
 red, to which all things are pene-
 trable. But here, this is the first
 question of all, what is a Right
 Intention?

Christ our Lord teacheth a Right Intention, & single eye. Why an eye? why single? God Divines call *Substantiam simplicissimam*, A most simple substance, wherein is no composition or mixture; nothing taken or borrowed from any other, for there is nothing in God, which is not God. So it is called a simple Intention, and eye, wherewith nothing impure, noe selfe-love, no foolish feare, no vaine hope is intermixed, but that which is pure; not troubled with any suchkind of filth, directed to God onely, contented with him alone: Therefore a Right Intention is, which when it worketh, makes God the end of her worke; or that which reduceth all things to the honour and glory of God. Saint *Ambrose* explaines this in the policy of the Eagle: She about to try her implumed birds, and to sever the unkindly from the kindly, holds them aloft within her talons, and opposeth them to the Sun-beames; they which receive the Sun with open and undaunted eyes are acknowledged for her brood, they are

Bastard
from the
rightbreed

Lib. I *Intention.* 5

are carried backe to the nest, suck-
led and well fed ; even as if the
Mother should say, these are my
Children, an Eagles race, worthy
to be nourished. The rest which
hardly admit the Sun but with
trembling and twinkling eyes, she
throwes headlong from her Nest
as degenerate, and ditherits with a
miserable fall as none of her stock :
even so they which can thoroughly
looke upon God with a continuall
respect, insomuch that they direct
all their deeds sincerely and who-
ly to his honour, follow onely his
heavenly will in all things ; are
most truely the Children of God,
these have a single eye.

2. (a) There was a certain pious
old man who as often as he went
about any matter, stood still awhile
like to one in a muse : being de-
manded why he did so, our workes
hee replyed are nothing of them-
selves, but like a mishapen post,
unlesse they bee covered and laid
over with a right end, and sincere
intention. And even as they which
shout one against another at the
Buts, let not their Arrowes fly be-

*Vite pa-
stura*

fore they have taken their aime at the marke : so also I, whatsoever I am in hand with, direct my purpose to God our last end and scope: and this is it which I doe, whilst I stand still, for this God requires of us, Saint *Bernard* rightly thinketh, all our obedience, and patience to bee unsavory to God, unless hee bee the cause of all things which we doe or suffer. And even as they which for a wager shoote with Guns at some round boord, and be lesse wide of the center, for the most part shut their left eye, using onely the right, whereby their sight may be the quicker, and more surely carried to the midst of the marke. Iust so must wee also shut the left eye of so many worldly respects, so many base observations, so many vaine Sciences, so that onely our right eye is to be set open at large, to looke upon God by a sincere Intention. This eye of base respects is that which our Saviour countells us to plucke out, and cast from us, that it hinder us not from the true light. *Mat. 8. 29.*

Coustrines

John 4

Our Saviour sae by the Well
weary

Lib. I. *Intention.* 7

weary of the way, and exhaust
with hunger and thirst, and when
he had ended his discourse with the
Samaritane woman, his Disciples
setting before him such things as
they had bought, Master, say they,
eate. To whom the Lord, I, saith
he, have meate to eate which yee
know not of. Nor yet doe his
Disciples give over to enquire a-
mong themselves, and hath any
body say they, brought him ought
to eate? At length plainly Christ,
My meate (saith hee) is to doe the
Will of him that sent mee, that I
may performe his worke. This in
like manner is the meate of all
men desiring to serve God, that
they performe his worke. And if
we call the matter to a right ac-
count, wee all eate of the same
dish, master and servant, rich and
poore, learned and unlearned;
there is one meate of all, one onely
will of God, one onely honour;
and as well is the first and highest
to be contented with his chance, as
the last and lowest, when as if
action of all men ought to bee
one, to aime at the one and onely

glory of GOD in all things.

*That is. de
ebriet. & in
glorie.*

3. The manner of living faith *Basil*, in a Christian man, hath alwayes a true end set before it, the glory of God: And it is the precept of holy *Paul*, serving not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart. And that he might imprint this deeper in the minde, *with good will, doing service as to the Lord, and not unto men.* *Ephes. 6. 6, 9.* God is to be loved in taking paines, and in loving God we must take paines for God. This will appeare by example: A matron of an honest life, when she receives her Husband returned from his journey, safe and sound, who whether he were living or no shee knew not; from whom for a long time she received no Letters, so soone as shee sees him present, sheweth wonderfull tokens of joy: here shee reputes it not below her estate to doe the part of a Servant, to pull off his Bootes, cleane his feet; she knowes this to bee the duty of maids or servants, yet she taking this service worke

Lib. 1. *Intention.* 9

worke upon her before-hand, will have her love and joy so testified: that service seemes not vile to her, which love makes so sweet: she accounts it an honour, to bee so humbled by her selfe. In like manner, if we whatsoever we be, attend onely our own charge, businesse, office, fortune, easily will wearinesse creepe upon us, and the very lightest labour will be a burden; grievously shall wee complaine, as often as we cannot take our ease at pleasure: But if we shall turne our eyes the other way, and looke upon God, doing service as to the Lord, and not unto men, we shall account no labour neither too base nor too heavy; ease wil be trouble. Tradesmen when they know they worke for their Masters themselves, doe that with a farre greater diligence. A Taylor receives a Doublet to bee mended: here the first question is, for whom? if for his Master such a one, presently other things laid by for a time, the master of the shop himselfe takes that worke to him, which otherwise he would have given in charge

Estate.

to his boy! Therefore let us not attend our selves, but the Lord, doing service as to the Lord, and not unto men.

advan-
tages.

Our Intention shall bee pure, saith *Bernard* in Sentence: If in every of our actions, wee seeke either the honour of God, or the profit of our neighbour; or a good conscience. Very excellently *Seneca*, *Epist.* 48. *initio*. Not any man saith he, can live happily, which onely regardeth himselfe, which converteth all things to his owne profits, *alteri vivas oportet, si vis tibi vivere*, thou must needs live to another if thou wilt live to thy selfe: every vice doth so leade away a man from God, that he may live to himselfe, wake to his owne commodity, and be fast asleepe to other mens: where therefore the Intention doth gape after Gold and Silver; there is no welcomer guest then mony: where the Intention favours of flesh, there pleasure is numbred amongst the most intimate friends: but where the intention aspires high after honours and dignities, there with carefull diligence

Lib. I *Intention.* II

gence are feathers gathered, which may advance to high matters, nor does any bring a more acceptable gift, then he which giveth wings fit for an ambitious flight. Behold, how the eyes of such men are carried away from God after most vaine things; thus they live to themselves: but hee cannot live to God, which will live to himselfe. Therefore the eye constantly reflected upon God, this at length is simple, the Intention waiting every where upon God, nor looking upon any thing, unlesse withall it looke upon God; this is finally both a Right and sincere Intention. By this wee live to God, even as it delighted that sweete Singer of *Israel* to say, *My soule shall live unto him. Psalm. 21. 30.* *Secund. Hier.* Hereby winning from himselfe that excellent saying, *I have set no wicked thing before me: or as we read, I will take no wicked thing in hand,*

present

Psalm. 101. 4



CHAP. II.

*What a most Right
Intention is.*

Adventu-
reth.

WE direct for the most part
our Intention after a three-
fold manner unto God. First, some
man serveth God, and keepes him-
selfe from the greater sort of offen-
ces, for feare of punishment; hee
dreads Hell fire, eternall torments:
such a one not long after dareth
some thing, worthy of not onely
the Prison, or the turne-off, but of
Hell. hee adventures I say some-
thing, and puts the matter to the
hazard; for thinkes he. I am not
yet so neer to the pit of Hell, but
I may with courage enough at-
tempt this or that; the debt which
perhaps I shall bind my selfe in, I
may lose by a penitent Confession;
the guilt which by chance I shall
draw upon me, I may wipe off a-
gaine: let us go on therefore, we
shall

Lib. 1. Intention. 13

shall have time enough to returne to our duty. Ah, this is not a single eye, nor if it be, is it long such; for it lookes not upon God onely. If the Divell and Hell were a fable, that man would build a Heaven for himselfe out of Heaven, and would beleeve himselfe blessed, if he might live at his pleasure; and wholly given to his belly like a Beast. This is their Intention for the most part whom *paul* calleth naturall men, which perceive not the things that are of the Spirit. 1 Cor. 2. 14.

Another way, the Intention is directed to God. Some man serveth God, because hee desires to live among the blessed; Heaven is sweet to him: an eternall reward, a reward over and above great. He enclines his heart to doe righteousness for retribution sake. This Intention is much better then the first, yet not the best: I say it is better, for he which coveteth the joys of Heaven, is more regard- Cautious, full then he which onely feareth the torments of Hell, neither feareth them alwaies, but sometimes forgetfull

4 *Of a Right*

forgetfull of his dread, runs into that which is forbidden.

The third way, he directeth his Intention most rightly to God, who concludes thus in his minde, I serue God, and therefore doe I serue him, because this Master is most worthy to bee served of all men; and because he prevents me with exceeding and innumerable benefits: I owe all things to him, I desire to please him, and for him I doe all things that I doe: I am not any ways solicitous of wages or reward: God I serue, and will serue whilst I live, wheresoeuer my recompence be.

This is the most Right Intention of all, to doe all things not with a respect of ones selfe, but of God; not of gaine, but onely honesty: Of this Intention the *Hebrew King David* making his boast: *An Offering of a free heart* (saith hee) *will I give thee, and praise thy Name* (O Lord) *because it is so comfortable.* *Psal 54. 6.* Here most eloquently *Saint August.* *Why of a free heart,* (saith hee) *because I freely love that which I praise; I*
praise

Lib. I. *Intention.* 15

*praise God, and rejoyce in his praise,
whose praise I am not ashamed of.*

Let it be free, both what is loved,
and what is praised, what is free?
himselfe for himselfe, not for any-
thing else. What reward shalt thou
receiue of God, O thou covetous
man? He preserveth not the earth,
but himselfe for thee, who made
Heaven and Earth. Voluntarily
will I offer unto thee: doe it not
then of necessity, for if thou prais-
est God for any other thing, thou
praisest him of necessity: if thou
hadst that present which thou lo-
vest, thou wouldst not praise God.
Marke what I say; thou praisest
God, namely, that hee might give
thee a great deale of money: if
thou couldst have much money
else-where, and not from God,
wouldst thou praise God at all?
If therefore thou praisest God
for money, thou offerest not
freely to God, but offerest of ne-
cessity; because thou lovest I know
not what beside him. Contemne
all things, and attend him, love
him of thy owne accord; because
thou findest no better thing which

le.

he can give, then himselfe. And I will confesse unto thy Name (O Lord) because it is so good ; for nothing else , but because it is good. What does hee say ? I will confesse unto thy name, (O Lord) because thou givest mee fruitfull lands, because thou givest me gold and silver, because thou givest me great riches, and excellling dignity : not, but why ? because it is good. I find nothing better then thy Name, therefore will I praise thy Name O Lord, because it is good.

Augus. Tom 8. in Psal. 54.

1. Behold to serve God, for Gods sake, this at length is to serve God truly, for so God both loveth us, & serves us himselfe, even
Osas. 14. 15. as hee promisseth by *Osea. I will love them freely*, saith he, that is, *meerctly of mine owne accord.* The same he justly requireth of us, for indeed he will not have us to serve him so, as a dogge serves his master for a bit or a bone, for if wee serve God for heaven, wee make shew enough, that heaven is dearer unto us then God. Most fitly to this purpose *Seneca, lib. 4. de benef.*

nes. c. 1. There are seuid some
 (saith hee) which use honesty for
 advantage, and whom vertue alone
 pleaseth not; which carrieth no
 great shew, if so be she hath any
 thing common, whereas vertue is
 neither invited by gaine, nor affright-
 ed by losse, nor corrupteth any man
 in that sort by hope or promise, tread-
 ing profit under feet we must goe af-
 ter her, whithersoever shee calleth,
 whithersoever shee sends us, with-
 out any respect of our private gaine:
 yea sometimes must wee goe on not
 sparing our owne blood; nor is her
 command ever to be slighted. What
 shall I obtaine, sayest thou, if I shall
 doe this, which I doe frankly, & freely,
 nothing over is promised thee, if
 any booty shall come in the way, thou
 shalt reckon it among thy vailes; the
 price of honesty is in it selfe. Lodovi-
 cus Blossius comes for a conveni-
 ent witnesse to this purpose, who
 making good this very thing: The
 Lord saith he, upon a time inspired
 a certaine Virgin with these words:
 I would have my Elef so perswaded
 in themselves, that their good workes
 and exercises doe thoroughly please
 me,

he can give, then himselfe. And I^{nes.}
 will confesse unto thy Name. (O^{(say}
 Lord) because it is so good ; for^{adve}
 nothing else , but because it is^{plea}
 good. What does hee say ? I will^{grea}
 confesse unto thy name, (O Lord)^{this}
 because thou givest mee fruitfull^{nei}
 lands, because thou givest me gold^{ted}
 and silver, because thou givest meⁱⁿ
 great riches, and excellling dignity :ⁱⁿ
 not, but why ? because it is good. ^{te}
 I find nothing better then thy^m
 Name, therefore will I praise thy^o
 Name O Lord, because it is good. ^y

Augus. Tom 8. in Psal. 54.

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nes.

Lib. I . Intention. 17

nd lnes. c. 1. There are seuid some
 (O (saith hee) which use honesty for
 for advantage, and whom vertue alone
 it is pleaseth not; which carrieth no
 will great shew, if so be she hath any
 rd) thing common, whereas vertue is
 full neither invited by gaine, nor affright-
 old ted by losse, nor corrupteth any man
 me in that sort by hope or promise, tread-
 y: ing profit under feet we must goe af-
 d. ter her, whithersoever shee calleth,
 y whithersoever shee sends us, with-
 y out any respect of our private gaine:
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 cus Blafius comes for a conveni-
 ent witness to this purpose, who
 making good this very thing: The
 Lord saith he, upon a time inspired
 a certaine Virgin with these words:
 I would have my Elef so perswaded
 in themselves, that their good workes
 and exercises doe thoroughly please
 me,

Expences. *me, when they serve mee at their owne charge, but they serve me at their owne charge, which although they tast not any other sweetnesse of their Devotion, yet performe their prayers, and other pious exercises as dutifully as may be: being confident of my goodnesse, that I will take these things willingly and well at their hands.*

Tender me service.

Wee approve therefore of this Intention, as the best and purest, whereby a man does any thing, because it so pleaseth God, because God will, because God for his immense goodnesse is most worthy that it bee done to his honour: Wherefore let every man determine thus with himselfe. I serve God for Gods sake, who is so great, that if there were neither Heaven nor Hell, is yet onely most worthy; to whom all Angels, to whom mankind, to whom whatsoever is created should performe most exact service. Moreover it is easie to apprehend, whether a man conceive thus in his mind, for it falls out many times, that we rashly despise one another, and say in contempt:

contempt : What great matter Scorne.
 hath this writing , this saying ?
 what rare thing is in this counsell,
 this action, this worke ? let it bee
 enjoyned others, any man might
 doe it : with these cavills a man of
 a Right Intention is nothing at all
 troubled ; but with a generous spi-
 rit : O good Sir, lirtle am I moved
 that this displeases you, I did not
 this that you should praise it ; let it
 not please you, and a thousand
 more, I take no care for that, so it
 displease not G O D onely. It is
 the greatest praise and reward to
 me, to have done well. Let God
 approve it, though all the world
 say nay, truely I weigh it not a
 rush ; I have already learnt to con-
 temne, and to be contemned. Let
 men know me to bee such a one,
 whom they may offend without
 danger. I know what Master to
 call upon after my labour ; I know
 how to rejoyce within. These
 things the leavell of a Right In-
 tention teacheth.

Rule.

But if any man , because his
 things are not highly esteemed by
 others , thinkes it a great punish-
 ment,

Pleasure,

ment, is troubled, vexed, grieved, and falls in his mind, saying: therefore hereafter all my care shall be, that these Wits may not have what to condemne: it shall be more delightfull to me to be at ease, then to under goe these perverse judgements. Loe, filty soule, here thou art taken in a burning fault, for if thou hadst a Right Intention to God, thou wouldest put amongst thy smallest accounts, not to have thy selfe and thy doings commended by others, and to be beaten by sinister judgements and speeches: these things never move a man of a Right Intention one foot: hee lightly esteemes to be lightly esteemed: hee hath an eye to God, to whom alone hee desireth to approve himselfe, and his doings.

Alas, how miserable were wee, (and truly are) which turne the judgements of other men to our owne torments, beleeve it the greatest hurt to displease others, esteeme praises flowing from the common assent to bee the chiefest good; nor to take paines is ever pleasing unto us, unlesse when others

others begin to commend us, or at least to cast a favourable aspect upon our doings. Or are wee ignorant, that humane eyes are seldome and hardly satisfied, which onely respect the deed they see, but passe by the mind in a trance? To serve God is both pleasant and easie; for God, as *Gregory* speakes, weighs the heart, and not the matter, *Nec cogitat quantum, sed ex quanto quis operetur*, nor regards how much, but out of how much a man worketh.

II. The root of a Tree either makes the fruit sweet, or marres it with bitternesse; for as the sap of the root is sweet or bitter, so also the fruit. If the root bee holy, so are the branches. *Rom. 11. 16.* and as the water of a streame is of the same taste with the fountaine; so likewise the actions of men are of the same goodnesse, or ill quality with the intention, which is both the root and fountaine thereof. Excellently, and briefly withall Saint *Augustine*, Attend not greatly, saith he, what a man doth, but what he looks upon when hee doth

doth it. *August.* in *Psal.* 31. Some and
man hath given a great piece of be
mony, but a rich man, but not like ma
to feele the want of it; another reu
hath given, but a poore man, but No
ready to make away a part of his wi
Patrimony. The summe is all one, W
not all one the good deed; the In for
tention varies it. *Seneca* like one de
of the soundest Christians, delive ou
ring most excellent instructions re
concerning this matter: Because pr
indeed saith he, the praise is not in m
the fact, but in the manner how it b
is done; this hee confirmeth by b
examples: thesame thing if it be
bestowed on superfluity is base, if
on comlineffe, is without repre-
hension. Some man abides by his
licke friend, wee approve it, but
if he doe this for an Inheritance,
he is a Raven, he waites for the car-
case: the same things are both base
and honest: it killeth, wherefore
or how they are done. Therefore
ought there to be a fast perswasion,
(wee call it an Intention) belong-
ing to the whole life: such as this
perswasion shall bee, such shall be
our doings; such our thoughts:
and

ome and such as these shall be, such will
 of be our life. *Marcus Brutus* giveth
 like many instructions both to his Pa-
 her rents, and Children, and Kindred:
 but No man will doe these things,
 his without a reference to somewhat.
 ne, Wee must propose the chiefest good
 n- for our end, whereto we must en-
 ne deavour; to which every one of
 e- our deedes and sayings may have
 ns respect (No Christian could ex-
 se pressie this more Christianly) wee
 n must direct our course like Saylers
 it by some Starre. *Vita sine proposito*
 y *vaga est*, a life at randome is no
 e life (a) what could be spoken more
 f religiously?

(a) No fast
 purpose,
 no fast
 life.

Publius Mimus hath spoken in-
 deed succinctly, but excellently
 withall: That man is to be termed
 evill, which is good for his owne
 sake. Therefore not onely is it
 lawfull for me to be evill for my
 selfe, but neither also to bee good
 for my selfe: all things for God.
 Let every thing that we doe or say
 have respect (as *Seneca* speakes)
 to the end of the chiefest good.

Wisedome guided the righteous
 in right paths, and shewed him
 the

the Kingdome of God. *Wis.* 10. But in what kind is that true was not *Paul*, when hee was the Preacher of the world a just man yet by what tedious circuits, how many turnings, and winding by what crooked pathes was he led to the Kingdome of Heaven?

Senec.

Longiss. sed aurea Epist
95. circa.
med.

First of all a Jew, was a Disciple of the *Pharisees*, most zealous of the Sect, whereunto hee was brought up: afterwards of a Disciple a master, an earnest *Pharisee* a stiffe *Rabbine*. Thirdly, hee was made a Persecutor and tormentor of the Christians, chiefe of the Officers, that if hee found any of this way, whether they were men or women, hee might bring them bound to *Hierusalem*. *Acts* 9. Fourthly hee became a Disciple againe, but of *Ananias*, a very good Christian. Fifthly, hee himselfe also became a Christian, and the Oratour of Christians. Sixthly, being sent by God into every coast of the World, hee passed both Sea Journying and Land, * going from land to land, from sea to sea. Are not these doubtfull wayes? Besides, with

with how many chances, with how great dangers, with what almost innumerable troubles was hee pressed? now the sea threatneth his death, now false brethren, now Theeves lay waite for his life: one while the *Gentiles* molest him, another while the *Jewes* vex him; now within the ship, now in prison, now in the wilderness, now in the City hee feeles strange alterations: one while hee is beaten with Rods, then pressed with stones; almost every day dying: who may not call these pathes untoward? But heare my good man, this so crabbed a way is not the right way to Heaven. Another, not *Paul*, might endure as much as this, and more then *Paul*, and yet goe wide of Heaven. Therefore *Pauls* straightest way to Heaven, was his most pure and sincere intent on to God, in undergoing all these things hee aimed at the glory of God onely.

This is the exact way to Heaven, this all the Saints tooke, from this no just man turned into any
C by

by path: Wisedome hath guided the righteous through right pathes. But those so various changes, such multiplicitious troubles, such uncertaine and ill events whereof our whole life is full, warne us to carry our selves like Souldiers. In war it is no new or strange thing to raise winding Bulwarkes, yea when the Generall intendeth to cast a Trench before the walles of a City, hee layes it not straight along, but bending to and fro. This is the right way to besiege a towne which is so crooked and wavering: So God leadeth us to Heaven through all kind of calamities, yet because in this so very a froward path, the intention of the just is most right to GOD, it is most truely affirmed, The LORD Conducteth the Righteous in right pathes, and that which is nearest unto it: the righteous live for evermore, their reward also is with the Lord, and the care of them with the most high. *Wisl.* 3. 15. Because they incessantly thinke upon this, care for this only, to please the Lord, not men: therefore

Lib. I *Intention.* 27

therefore they shall receive from God a most ample reward. This therefore (as *Bernard* speaketh, is the purity of Intention, that whatsoever thou dost, thou doe it for God, and that blessings returne to the place from whence they proceeded, that they may abound.

Bernard in v. g. *Nativit. Dom.* Mat. 6. 27.
Serm. 3. med.



CHAP. III.

*How necessary a right
intention is.*

IF the Divine pages were altogether silent else where concerning a right intention, it Thenecess would appeare at large from this City of one saying of our Saviour, how necessary that is for all men, most apparently Christ: *If thine eye bee single, thy whole bod, shall be full of light.* *Augustine* affirmeth, that Christ our Lord did here properly speake of a Right Intention, as he

C 2 which

Largeſſe

Diverſe

which a little before diſcourſe particularly of Prayer, Almes, and Faſting; that no man therefor ſhould choke all the force of his prayer, pittance, faſting, in hunting after a little vaine report, our Saviour adds a moſt whoſome inſtruction concerning the eye, which is either ſingle and pure, or variouſ and wicked. Therefore even when the eyes are bright, cleare ſharpe, and lively, the body hath day within, and carries his Sunn about with it, moveth up and downe at pleaſure, and is in light: but if the eyes be ſore, and diſeaſed, if aſquint, or purblind, bleared, or growne o're with filme, all the body is in miſery, and groanes under a cloudy manſion. Juſt ſo if the intention bee ſincere and free from all ſhadowes of vaine glory, our prayers, almes deeds, abſtinences, are cleane from the dreggs of vice: but if the intention be evill, all a mans actions are ſuch. What ſaith *Gregory*, is expreſſed by the eye, but the intention of the heart preventing its worke, which before it exerciſes it

ſe life

selfe in action, contemplates that thing which now it desireth. And what is signified in that appellation of the body, but every action which followes the intention as her eye going before? The light of the body therefore is the eye, *quia per bonæ intentionis radium, merita illustrantur actionis*, because the defects of the action, are illustrated by the raies of the intention. *Greg. lib. 28. mor. c. 6. prope finem.*

Saint Ambrose was wont to say very well, *as much as thou intendest so much thou doest*; for surely thy labour is of such worth, as is thine eye which goes before it. If thine intention bee right, right also will be thy action, without doubt is the eyes of God: for herein are the eyes of man a thousand times deceived. Of these Saint Bernard said wisely, *Opera probant, quæ cernunt, sed unde procedunt non discernunt.* They approve the deeds they see, but from whence they proceed they discern not. *Bern. tract. de humil. grad. 5.* Thus the summe, and foundation, and ground of all our actions is the intention. Hereof

Most in-
ward.

notably Gregory, The supporters of every soule are her intentions. for as the building upon the pillars, but the pillars doe stay upon their bases: so our life in vertues. but our vertues subsist in our innermost intentions. And because it is written, Other foundation can no man lay, then that is layed, which is Iesus Christ. 1 Cor. 3. 11. then bases are in the foundation, when our intentions are made strong in Christ (Greg. in c. 38. Job. ad fin.) We are altogether such, as our intention is: we get the praise of vertue, or the marke of vice, from our intention. If our intention looke upon earth, wee are made earthly; if heaven, heavenly: and most commonly where a vertuous end is wanting, there comes in a vaine, sensuall, and vitious one.

Excellently Laurentius Iustinian: In all workes saith hee, whosoever desireth his soules health, let him looke to the manner of his intention, and direct it to that end, which the Divine Law commandeth: that he spend not his labour in vaine. Hee adds: It is to little purpose, to meddle with difficult affaires, to con-
verse

Lib. I *Intention.* 31

verse familiarly with Kings and Princes, to get a famous name of sanctity and science, and to doe all this with a wrong intention. (Laur. Iust. de Regim. prælat. c. 22.) Richardus Victorinus, *That, as the body is saith hee, without life, the same is a decde without a good intention.* Rich. De statu inter hom. c. 7.) even as often as Christ proclaimeth that his, *Attendite, Take heede, or beware,* as when he admonisheth; *Beware of the Scribes, Beware of the leaven of the Pharisees, Beware of false Prophets.* (Luk. 10. 46. Luk. 12. 1. Mat 7. 15. Mat 6. 1.) for the most part some grievous danger is at hand, and then wee must deale very warily. In this voyce Christ calling aloud to us all, *Take heede* saith he, *that yee doe not your almes before men.* Have a care to your feet, there creepes a Sharke behind you ready to plucke off your Cloak: as soone as you looke backe, hee will fawne upon you, he will kisse your hand, hee will counterfet a thousand services. What, who is this Thiefe? who this Sharke?

Intention, but that wrong one of pleasing men, of satisfying the eyes of men, of striving for humane praises; therefore Christ significantly added: To bee seene of them. *Take heede that yee doe not your almes before men, to be seene of them. (Mat. 6. 1.)* Augustine: *Let them see saith hee, your good workes, and glorifie not you, but God:* for if you doe good workes to glorifie your selves, it is answered to you, what hee himselfe spoke of some such: *Verily I say unto you, they have their reward:* (a present reward of worldly praise, not of future glory.) Therefore, thou wilt say, ought I to hide my works, that I doethem not before men? I command not saith the Lord, contrary things: take heede to the end, sing to the end, see for what end thou dost them: If therefore thou dost them to glorifie thy selfe, this I have forbidden; but if therefore that God may be glorified, this I have commanded. Sing therefore not unto your owne name, but unto the name of the Lord your God. Sing you, let him be praised; live you

Lib. I *Intention.* 33

you well, let him bee glorified.
(*August. Tom. 8. in Psal. 65.*)
St. *Gregory* expounding that precept
of the Lord touching the concea-
ling of our almes : *Let the worke*
saith hee, be so in publick, as that
the intention may remaine in private;
that we may both give an example of
the good worke to our neighbours, and
yet by the intention, whereby wee
seeke to please God onely, we wish it
alwaies secret. (*Greg. Hom. 2. in*
Evang.) Therefore a good inten-
tion is necessary, which onely
knowes best how to avoyd these
Cut-purses : Therefore take heed.

3. Amongst the ceremonies of
the old Testament, which God re-
quired of the *Israelites*, for com-
mending the Sacrifices, this was
one of the chiefe ; *To lay the hand*
upon the Oblation. Thus the Lord
commanded : *He shall put his hand*
upon the head of the burnt offering,
and it shall bee accepted. (*Levit.*
1. 4.) Expositors enquire, for
what reason God exacteth this im-
position of hand, that so the Sacri-
fice might be both gratefull to him,
and availeable for the offerer. Ole-

after : God would have saith hee ,
 that the party about to sacrifice ,
 should not onely offer a burnt offering ,
 but moreover should adjoyne himselfe ,
 his heart , will , and intention . All
 this together is necessary , for beasts
 onely are neither acceptable to God ,
 nor beneficiall to the offerer . Hence
Augustine , upon that of the King-
 ly Prophet : *In me sunt Deus vota*
tua . Thy vowes are in (or upon)
me O God . (Psal . 56 . 12 .) enqui-
 rest thou , saith he , what thou must
 give unto God ? not beasts offered
 upon Altars : out of the Cabinet of
 thy heart , out of the closet of a good
 conscience , out of thy selfe bring forth
 thy selfe . Even so , offer thy will ,
 thy minde , thy heart ; say unto God ,
 in me , O my God , are thy vowes ; for
 those things which thou requirest of
 me , are within my selfe : these things
 thou O Lord , demandest of mee for
 an offering , not those outward
 things voyd of a heart and intention .
August in *Psal . 56 .*

In the judgement of *Chrysostome* ,
 the true Sacrifices of Christians are
 Almes-deeds , Prayers , and tem-
 perance : but God will not have
 these

Lib. 1. *Intention.* 35

these naked, but that a man adde
 himselfe thereto, whereby it may
 bee an offering full of marrow and
 fatnesse: for the Royall Psalmist
 determining thus with himselfe; *I*
will offer, (saith he,) unto thee fat
burnt offerings. Psal. 66. 13. What
 is, saith *Austine*, fat or full of mar-
 row? *I will hold fast thy love within,*
that which I tender shall bee not in
the outward parts, but in the mar-
row? then which nothing is more
inward. The bones are wightn the
flesh, within the very bones the
marrow. Whosoever therefore wor-
ships God outwardly, will rather Out side
please men then God: for hee which
hath other thoughts within, offereth
not burnt offerings of fatlings; but
whose marrow God beholdeth, him
hee wholly accepteth. Aug. Tom. 8.
in diel. Psal. Those workes there-
fore are fat burnt offerings, wherein
is a good will and intention. By no
meanes will God have dry, starve-
ling, saplesse bones. You may finde
many who frequently say their pray-
ers, and are present at holy duties,
sometimes hunger-bite themselves,
give the common dole, but alas, how
little

little marrow is in these workes? these indeed are like smooth white bones, but there wants juyce, spirit, a right intention, a pious affection; which should lift up these deeds to God.

Amongst all the Sacrifices, the burnt offering was chiefe: others made also for the good of the Offers, but this was wholly burnt to God and to his honour. And even as the offerings in times past were distinguished, so now our workes. Some are also a benefit to us, as to eate, to drinke, sleepe, walke, reade, write, make accounts; these workes bee good, if well done, and as they ought. Others use to be contrived to the honour of God alone, in the manner of burnt sacrifices, as to pray, to endure want, to waite upon divine Service, to purge ones selfe by hearty confession, to come to the Lords Table. Those of the first sort with most men, have seldome any marrow in them; for when the houre comes they goe to their meales, and have no further thoughts; when sleepe invites them, they make hast to bed, nor does any thing else take up their minde.

Lib. I. Intention. 37

mind, but rest : when faire wether calls them into the field, their heart is set upon nothing else then pleasant walking : thus many eate, drinke, prattle, goe about their matters, and looke no other way; it is enough for them that these things bee done, in these they unite not their mind with God, they lift not up their meaning to God. These are not fat burnt Sacrifices, they are not : but it is more to bee admired, and more grievously blamed, that the burnt offerings themselves have no farnesse; that prayer is without attention, fasting without amendment, almes without commiseration, the communion of the Lords Body without devotion : out of the lips we poure prayers, out of the purse money for the poore, but where are the fervent affections ? where the ardency of minde ? where the earnest desire of pleasing God ? where the marrow ? Therefore you that will offer any thing gratefull to the heavenly power, offer fat burnt Sacrifices. Poure out your hearts before him. Psal. 62. 8. Honour God with a full and whole Intention.

Common rates.

Cyrill

Cyrill of Alexandria moves the question, *Why did God forbid the blood of the Victime to be eaten?* these hee so answereth: The blood is the seate of the life, hee which takes away the blood, takes away the life also: God hath therefore required in every Sacrifice, that the heart, will, and intention should be poued out like blood before him, not so much as a drop being reserved for other uses. When therefore wee Sacrifice, when we pray or fast, thither onely let the intention tend that wee may please God, and reject whatsoever is contrary hereunto. From hence Eusebius Emesenus agrees upon these two things, the first, every good worke whatsoever is of so much price with God, as this effusion of heart, and intencion in man is. The other, wee ought in every good worke wee goe about, to have the greatest care of a right intention, or good will. Emes. in c. 6. Matth. The Law formerly gave order, All thy estimation shall bee according to the shakel of the Sanctuary. Levit. 27. 25. for these onely weights were voyd of deceit. Iust so our works also are not to be esteemed

Lib. I. Intention. 39

Or weighed according to the opinion of the vulgar, or outward show, Gloſſe or credit of the eyes; and oftentimes by the falseſt testimonies, but by the onely intention of the heart. How often are the nobleſt workes valued ſcarce one groat, which by God the moſt equall eſteemer of things are received as an hundred pound of ſilver? Of how ſmall a price were the Hebrew Widdowes? two braſen mites beleevd, to that great heape of ſilver which was caſt in by the Pharisees? and yet they did farre exceede this. Marke 12. 42. How ponderous might the prayers, faſtings, almes-deeds of the Pharisee, praizing himſelfe in the Temple ſeeme? they were all ſcarce worth the leaſt counterfeit Jewell; they might all have bene recompencd with the pooreſt reports of men.

Slightest

The Divell is not ignorant of this, hee underſtands moſt exactly, that all the worth comes to a worke by the right intention, therefore hee moveth every ſtone, and laboureth extreameſly, that either he may take away a right intention, or ſpoile it: ſkilfull enough, that then wee toyle

Wounded

to no purpose, and in doing muchd sent
 nothing, and in vaine expect a n look
 ward, where labour so ingratfulli the
 God went before. Surely God clean Ha
 ly confessing himselfe to bee wonda in t
 fully taken with this single ey one
 Thou hast wounded my hear th
 saith hee, my Sister, my Spouse cog
 thou hast wounded my heart wit is
 one of thine eyes, and with on ing
 chaine of thy necke, Cant. 4. 5 c
 In the Hebrew Idiom, Thou ha w
 ravished my heart. Tertullian con an
 sidering this: Solomon, saith hee w
 had respect to the fashion of woma u
 in the East, which for maintaining I
 their honour, went abroad with the t
 faces covered, leaving onely one eye o
 unvailed. The Spouse therefore i
 mending this use as an argument of
 honesty, confesseth himselfe rapt so
 in love with this one eye. But others
 searching more deeply into this
 mystery, say that here the admirable
 whether union or unity of the eyes is
 set forth, for both ever goe with
 equall pace, nor does this ever wan-
 der any way from that, they al-
 waies behold the same thing toge-
 ther, nor can there bee so great d f-
 sent

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sent betweene them, for that to
looke upon Heaven, this the Earth:
the same also is the unity of the
Haires, when all are platted together
in that order, that they may seeme
one haire. The eyes of the heart are
the affections, and intentions, the
cogitations the haires. Here nothing
is more deformed then the disagree-
ing variety of these eyes; if this bee
carried this way, the other that
way: if wee desire to please God,
and withall not to displease the
world: if with this eye wee look
upon Heaven, with that unjust gaine
Luxury, or any unlawfull thing,
then is the heart wounded with love
of the Divine Power, when there
is the eye of man, and that fixt
upon God, one intention; and that
erected to God.

And this did God evidently de-
clare in Abrahams Sacrifice, where-
in hee was commanded to offer both
Birds and other living Creatures,
these namely divided and cut in
peeces, those not so. Gen. 15. 10.
whereby is signified, that although
one may impart his cares upon his
Wife, Children, Household, Sub-
jects,

jects, yet that his intention, which the Birds exemplified, is not at all to bee divided. Let the Father looke to his Children, let the Merchant thinke upon his wares, the Shepheard upon his sheepe, the Confull upon his Citizens, the Exchanger upon his money; in the mind s of all these men innumerable cogitations will offer themselves thicker then the haire of the head, notwithstanding let these haire be united, let all these cogitations looke to one thing, God, Gods honour, Gods Service. This one haire, one eye is necessary before all things. In this manner the heart of the King above is most sweetly wounded, in one of the eyes, and with one haire of the necke.



CHAP. III.

*That no action of humane affaires
is pleasing to God without a
Right Intention : where
strictly of vaine
glory.*

THE Vesture of *Aaron* the high Priest, wherein he performed Divine Offices was of such great worth and beauty, not onely in respect of matter, but of art ; that all the robes of Kings and Emperours cannot any way bee compared with it. *Besetiel*, the best Artificer wrought that Garment : but it had a greater Artist then him, which dictated, which prescribed the manner of making it, and guided the masons hand himselve, as it were a child. Of this Vesture the Sonne of *Syrach* : Hee beautified him with comely ornaments, and clothed him with a robe of glory : Hee put upon him perfect glory,

glory, and strengthened him with rich garments: and againe in conclusion, hee set a Crowne of gold upon the Mitre, wherein was engraven Holinesse, an ornament of honour, a costly worke, the desires of the eyes, goodly and beautifull: *Before him there was none such. Ecclesi. 45. 8. 12.* What comely thing soever in this kind even the most curious eye could desire, that it might behold in this one garment. The desires of the eyes, this robe satiated all desire, even of the greediest eye: nothing more precious, more beautifull would any man wish to see, no not in the most excellent worke.

This the good God would have for that end, that the chiefe Priest going to the Temple, should snatch the eyes of all after him: and for that cause also hee commanded three hundred sixty sixe golden Bells to bee hung at the lower Hemme of this Vestment, that the Priest with his very going should convocate all from every part to the spectacle; nor was there any which would not willingly loose

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loose his eyes in this shew: yet in the meane while was it not lawfull for this high Priest, which turned the eyes of all upon himselfe, to cast his eyes upon any body: he that was to be looked upon by all, ought himselfe to looke upon none. For God would that the Priests eyes should goe together onely upon the ineffable Name of God, which therefore the Priest wore upon his fore-head, ingraven in a plate of gold.

This is a most noble patterne of a man just to a farthing; let a man that is good in earnest shew by prooffe in himselfe, whatsoever honest eyes would wish to looke upon: *In all things shew thy selfe a patterne of good workes. Titus 1. 9.* In such a man as this, let the wealthy see an example of pious liberality; the afflicted and poore, of patience; the angry and quarrellsome, of meekenesse; the impure and intemperate, of continency; the idle and slothfull, of industry: finally let him bee such, the desire of holy eyes. *Let your light so shine before men, that they*

they may see your good workes. For indeede they which draw the eyes of others unto them by the example of a more holy life, must themselves by no meanes cast their eyes upon their spectators, that they may please them, but that they may learne of them : Let them look upon the honour of God alone in all things, even as *Aaren* kept his eyes upon his frontall onely : so these contemplating God onely with a stedfast looke, let them refuse even praise offered, and passe it from themselves to God, and as much as they displease themselves, so much let them desire to please God onely, by a true and sincere intention in all things, of which was spoke in the Chapter next before, how necessary it is : now it shall bee moreover shewed, how none of our actions without this can please God.

Wedding
Song

I. In the divine *Epithalamium*, the Kingly Bridegroom from Heaven doth marvellously commend the eyes of his Royall Love, but by most unlike similitudes, in somuch that a man unskilfull of heavenly

heavenly secrets, may not without
 cause demand : I pray, is not this
 Bridegroom beside himselfe,
 with what words commends hee
 his Spouse ? *Thou hast Doves*
eyes saith hee ; and againe, Thine
eyes are like the Fish-pooles in Hes-
bon by the Gate of Bathrabbim.
Cant. 7. 4. Have Doves eyes any
 thing with a Fish-pond ? what is
 lesse like one to another then an
 eye and a great wide Poole ? the
 Divine Spirit hath folded up this
 mystery in an elegant cover. The
 eyes are like Doves eyes, for to
 looke with, compared to the Fish-
 pooles in *Hesbon*, to bee lookt up-
 pon. *Hesbon*, the royall City, ac-
 cording to *Hierom*, was twenty
 miles distant from *Iordane*, at one
 of the Gates hereof were two most
 stately Fish-ponds, as cleare as
 Christall, hither the people upon
 holy dayes did flow in whole
 troopes, to the spectacle of this
 Christall sea : It was therefore al-
 most a daily thing for these Fish-
 pooles to be lookt upon, and from
 hence the Holy Ghost compareth
 such eyes as please him both to
 Fish-

Fish-pooles, and Doves eyes; and indeed first of all hee assimilate them to Doves eyes. The Dove is the understanding of all Nations was a Symbole of the mutuall fidelity of man and wife, when a one regards the other with equal faith. And this the Heavenly Bridegroom greatly praiseth in an undefiled soule, that it hath Dove-like eyes: *Thou hast*, saith hee *Doves eyes; faithfull and chaste eyes, which thou defleest upon mee onely, and which I onely satisfie for indeed in whatsover thou dost, thou respectest no other but me; and towards me is thy desire. Can. 1. 16.* And even as either married party turning away their eyes from the other, moveth suspicion of an adulterous minde: So the soule, if she cast the eye of her intention upon any other thing then God, maketh show that her will is to breake promise, and to please others besides God: for the faithfull soule doth daily ingeminate that saying; *Mine heart hath talked of thee, seeke yee my face: thy face Lord will I seeke. Psal. 29. 9.* Mine

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Mine eyes are both of so wide and narrow capacity, that besides thee, my God, they can receive none; nor can serve the eyes of none, but thine.

For that cause such constant Doves eyes are also compared with the Fish-pooles in *Hesbon*, for God will have his lovers to bee seene of all men, hee will have the eyes of all men to bee fastened on them, that the proud man by observing them may learne, what an excellent vertue Humility is; that the covetous person may see what liberality can doe, that the dishonest may perceive, how comely Chastity is; that the wrathfull may know, what meekenesse and placability can performe. GOD will have his friends to bee like the Fish-pooles in *Hesbon*, which many may contemplate, out of which they may draw, from which they may take vertuous examples. And although these Fish-pooles be seene, yet let them not perceive themselves to bee seene; nor let them looke upon others so, as that they covet to please them, al-

D

together

together as *Aaron* which received the eyes of all upon himselfe, himselfe daring to send forth his eyes upon none. Therefore let him not covet to please others, who covets to please God; nor let him fixe the eye of his intention upon any created thing, who desires to stirre up the love of the Creator towards himselfe.

Here is the principall matter, that man continually observe God, the end of all his actions. Surely the duty of a Christian is not to be measured by the beginnings, one may goe out of the meanest Cottage to *London* into the Kings Court, againe he may from hence take his way to the poorest Country house, and by these bounds of the way both that, and this journey is to be esteemed. But as a Traveller about to goe to *London*, hath his minde continually running upon *London*, museth with himselfe day and night on *London*, dreames of *London*, this cogitation forsakes him not going to bed, nor rising, for *London* is the utmost bounds of his way: so in all our actions,

actions let us ever set before us our
end : let every man say to him-
selfe daily, whither doe I goe ?
what doe I seeke ? for what doe
I weary my selfe ? This intention
is as necessary for him that will
live godly, as it is necessary for
him to draw his breath, that will
live naturally ; and that for a two-
fold cause. The first to drive away
vaine glory : the other to encrease
good deserts. Vaine glory a vice
most dangerous and also most sub-
till, so diversly treacherous, that
it can bee hardly avoyded. Other
vices lay waite for us on earth, but
this sets traps almost in heaven it
selfe ; it invades him on all sides
that is busied in vertues : Yea the
more holily one liveth, by this it
takes to it selfe the more liberty,
and rushes on so much the bolder,
by how much the more defence it
sees against it selfe ; it encreaseth,
and gets strength from our vertues.
Every sort of Vermine, as Froggs,
Mice, Mothes, Beetles, Wormes,
and such kind of Creatures are
bred of putred matter out of the
earth : But this most filthy worme,

vaine glory, proceedes out of a
fresh and generous seed, out of
large almes, out of rigid fasting,
out of fervent prayers takes her
birth, and spareth, as *Hierome*
speakes, *No State, Order, or Sexe,*
and being overcome riseth up more
vehemently against the Conquerour.
Vaine glory is a strong Hecticke
sucking up the marrow, and
scarce ever, if it have possesst a man,
forsaking him, the first and last
vice wee have to overcome, in
Augustines opinion.

How sweet was it to the Prophet
Jonah, to repose at noone under
his shady Gourd? one little worme
confounded all that amenity. Af-
ter this manner our good workes
flourish, like a tree spreading forth
his fruitfull armes, but as soone as
the worme of Pride bites this
Tree, all things in a moment wi-
ther. This little worme knowes
how to hide her selfe so, so privily
to gnaw, that they themselves
which swell with vaine glory, not
onely take no notice of it, but not
so much as beleeeve him which
notes, and gives them warning of

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it: This worme suffers it selfe to
bee driven away, and gives place
to the Charme, but presently re-
turnes. It is not sufficient that
vaine glory hath once flowne a-
way, she returnes a hundred times,
a thousand times she returnes, and
often with the greater assault.
Therefore this venomous Serpent
is daily, and more often to be laid
at with sacred Inchantments. A
true Charme against this plague is
that of the Kingly Prophet: *Non*
nobis, Domine, non nobis: Not un-
to us Lord, not unto us; but to thy
name give the praise. Psal. 115. 1.
Whilst wee live, as *Bernard* ad-
monisheth, *Let not this Sacred*
Charms of the Hebrew King goe
out of our heart and mouth. But
who is so cheerefull to sing this al-
waies? Hee which in all things
is of sincere and right intention:
this exciteth, and makes quicke,
this teacheth to doe well, and dai-
ly to sing forth: *Not unto us O*
Lord, not unto us, but to thy
Name give the glory: to thine, O
Lord, not to our name, nor to our
merits, but thine: all things for the

greater glory of God. So necessary is a right intention, that without this no man can avoyd vaine glory; which rightly *Cyprian* calleth a most subtil evill, which penetrates the more hidden secrets of the heart, and infuseth it selfe insensibly in more spirituall minds. *Cypr. De sent: et ieiun: initio.* elegantly *Peter Chrysologus*, Vaine glory, saith hee, is a secret poison, the staine of vertues, the moth of sanctity. *Chry. Sermon 7.* Excellently *John Chrysostom*: O strong kinde of calamity, saith hee, O this furious disturbance, what the Moth cannot corrode, nor the Thiefe breake into, those things vaine glory quite consumeth. This is the Cacker of the heavenly treasure, this is the Thiefe which steales eternall Kingdomes, which takes away from us immarcescible riches, which like a contagious disease corrupteth all things so because the Diuell foresees it to bee an inexpugnable Fortresse, as well against Theeves and Wormes, as other warlike Engines, he subverts it by vaine glory. *Chry. in c. 22. Mat. Hom. 27.*

Behold

Behold even Heaven is not safe from these wormes. Christ perswads: *Lay up for your selves treasures in Heaven. Matt. 6. 20.* and yet neither so indeed are the things altogether secure, which are laid up there; vaine glory creeping behind with a thievish pace, privily asporteth the treasures already laid up in Heaven, unlesse a right intention bee set for their Keeper, which yet may not goe a nailes breadth from the riches committed to her trust: what good soever we have done at any time, whatsoever wee shall doe hereafter, let us fence on all sides with a most right intention, unlesse it delight us to spend our labour in vaine. The most difficult, as also the most excellent workes are of no moment, unlesse a good intention accompany: all labour is vaine, which a right intention commends not.

This God looks upon in all our actions, to this hee will aime the reward. Scarcely is there a greater or more memorable designe, then for one to spend his

life for another. But although one cloath a hundred Gibbets with his body, put on fixe hundred torturing Wheelles, purple a thousand Axes, and dye a thousand times, unlesse that bee done for Christ, in Gods cause, with a holy intention, hee may dye, but he shall never bee a Martyr; that shall profit him nothing unto heavenly glory. Not paine, but the cause, but the purpose maketh Martyrs; as *Hierom* witnesses, *Hier. in c. 5. ad Gal.* The same reason is, in other things of greatest moment.

Since therefore the intention is of so great nobility, rightly in the divine Leaves is it called the heart. The heart is the beginning of life, such a life, as a heart. A man turnes into a beast, if a beasts heart bee planted in him; a beast turnes into a man, if a mans heart bee added to him. God would have *Nebuchadnezer* the King to bee made a Beast, and to live among them as one of them: therefore hee commanded, *Let his heart be changed from mans, and let a Beasts heart bee given him, Dan. 4. 16.*

but

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but G O D would that this Beast should againe bee changed into a man; it was done: and, it stood upon his feet as a man, and a mans heart was given to it. *Dan.* 7. 4. Such is the intention, the heart of all things, which we doe.

Consider me here I pray you, the same sentence pronounced in two Courts. In the Court of *Hierusalem*, *Caiphas* the High Priest being President, in a full assembly of Senators it was said: *It is expedient for us that one man dye for the people, and that the whole Nation perish not.* *Ioh.* 11. 50. This the chiefe Priest Decreed, the rest subscribed.

The very same thing was Decreed in the Court of Heaven, by the most Holy Trinity: *It is expedient that one man dye for the people.* But this same decretory Sentence, was indeed in the Counsell of *Hierusalem* a thing of greatest folly and injustice; in the heavenly Counsell of greatest Wisedome and Iustice: there the Savage heart of *Caiphas*, and the Senators by his malice and envie was

stirred up, against this one man; but here the Divine Heart was carried with exceeding love towards this man. Thus the heart is the beginning of life; and even as the heart being hurt, death is nigh to all the faculties of the same: so no worke of man can bee tearmed living, which wants this heart, which is not for God: all labour is as good as dead, whatsoever is destitute of this living intention.

Appianus Alexandrinus relates a marvelous thing of two heartlesse Sacrifices. *Iulius Caesar* the same day which hee fell in Court, before hee went into the Senate, made the accustomed Offering: the beast opened, there was no heart. The *Southsayer* Prophecying, *I know not what of the Emperours death*, *Iulius* laught, and commanded anothe to be brought, and this also wanted a heart. Marvellous indeed, twice marvellous. *Cuero l. 2. de Divin.* And by what meanes could a Creature live without a heart, whether then at first consumed, or else wanting before? if before, and how did it live?

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live? if then, and how was it consumed? Whatsoever the matter bee, a Beast offered in Sacrifice without a heart, was a sure messenger of Death; so also a worke without a right intention, is a dead worke; unprofitable, none. *Therefore keepe thy heart above all keeping, for out of it are the issues of life. Prov. 4 23.* Therefore how often soever wee undertake any businesse, either about to pray, or to heare divine Service, or to give almes, or to doe any other thing; let us care for this onely, and before all things, that such a heart as this bee not wanting to us in these actions, that by a right intention wee may doe all things for Gods honour. It is not vertue, nor any right deed, whereunto the best part of all, a right intention is deficient. Looke to your selves that yee loose not the things yee have wrought, but that you may receive a full reward. *1oh. Epist. 2. 8.*



CHAP. V.

*Wherein a Right Intention chiefly
consisteth; where somewhat
of the Act and habite of
Intention.*

A Strange kind of Covenant, and almost incredible, if one should thus agree with another: We will enter into friendship, but for the establishment of a mutuall League, I will have thy Nose cut off: thy Nose shall bee to mee instead of Bonds, and Seale, and subscription. Yet this bloody and barbarous Covenant would bee more tolerable then that of Naash King of the Ammonites, with the men of Gilead, which requested they might bee taken into League, and so would serve the King. To whom Naash the Ammonite: On this condition saith he, *will I make a Covenant with you, that I may*
th·vst

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thrust out all your right eyes. 1. Sam.

11. 2. The cruell King would make the poore wretches wholly unfit for Warre, for the left eye was covered with a Buckler, the right hee would have thrust out. This therefore hee did, that not onely they should not know how to overcome, but also to fight.

Lucifer the King of Hell, enters into friendship with man upon no other condition, then that he suffers the right eye of a good intention to bee thrust out of his head, that single eye, to be directed unto God. As soone as this League is admitted, Satan sounds a triumph; hee overcomes a man very easily, and makes him his Vassaile, for hee wants that, which onely is to bee used against the enemy. Of this right eye, which Christ calleth *Single*, hath hitherto beene intreated, how necessary, and how without this nothing can please God. Now moreover wee will expaine, what is most agreeable with this eye, wherein chiefly a right intention consisteth.

There was a cause why Christ should

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should reprehend his Disciples, wherein they seemed not at all to have deserved reprehension. The seventy, saith *Luke*, returned againe with joy, saying: *that even the Divells are subject unto us. Luk. 10. 20.* for indeed they had performed their parts with credit, and also had done miracles; were they therefore to bee sorry, or weepe for this? but yet Christ replies to their story. *Notwithstanding in this rejoyce not: Your doings O my Disciples, I mislike not; but this truly is not to bee lookt upon in your deeds, let not your intention tend hither, nor indeed is this fountaine of joy pure enough, although this bee a rare and great gift, admirable and magnificent, this power over evill spirits, yet this worke is not yours, but my Grace, nor does it belong to your safety that the spirits are subject, but to others. Others there be, and more excellent gifts, in respect whereof you may soundly rejoyce, you are to make most of this one thing, that you are in good esteeme with my Father: but rather rejoyce, that your names are written in the booke of*

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of life. Luk. 10. 20. *at this let all your actions, your joy leavell at this.*

Behold how the Heavenly Physician hath wiped the ill-moystened eyes of his, and dried the fluxe of their not commendable intention. An ill intention alwaies lookes upon some fraile and vaine thing, and with that is vitiously contented. A good and pure intent desires not but everlasting things, and if it bee the purest, onely God.

Wee said in the second Chapter, that to beware a fault onely with that mind, lest the fault may bee punished in flames, is an intention not to bee condemned, but by no meanes pure; nor of so great price in Gods estimation. And even as that Citizen is not of so good note, which precisely keepeth that Civicke law of not making Feasts out of the City, yet not for reverence of the Law, but for love of his mony; hee spares his purse, not his credit; for hee should drinke so much dearer then another in Country Tavernes, therefore hee rather Gormandiseth
in

in the City : so neither is that altogether the purest intention, to obey Gods Law for that end, that it may bee lawfull to leade a life eternall in joyes : It is good indeed, and better then the former, but it savours of some selfe-love. It is the best and purest intention, and a truely *Single Eye*, which looks upon God, onely so Red-fastly, as that hee which hath this eye, may pronounce most sincerely of himselfe : *I will serve God, for God.* In this sense the Hebrew King heretofore cries out ; *And, whom have I, saith he, in Heaven, but thee ? and there is none upon earth that I desire in comparison of thee : My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. Psal. 73. 24, 25.* For thee onely, O my Lord, will I willingly eschew all things, which thou hast commanded to bee eschewed ; gladly will I doe and suffer all things, which shall come in my way to bee done or suffered. That onely thing, *For thee Lord, for thee ; O my Lord, for thee,* is still, still sixe hundred

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hundred times, and still a thousand times, yea continually to bee ingeminated. Let no day passe, nor yett houre, wherein we readily submit not our selves to labour, and even to any trouble, with a fervent repetition of this very thing in our mind: *For thee Lord, for thee*; both to abstaine from this, and sustaine that: I am ready to doe this, and to endure that; but *for thee Lord, for thee. For thy sake are wee mortified all the day long.*

Psal. 44 22. Rightly Bernard, Bern. Sermon 83.
Pure love, saith hee, is not mercenary.

It is not ignorant that reward will follow the worke, but it never aimes at that, nor therefore speakes well, that it may bee well fed; nor therefore does holily, that it may bee copiously repaid. Pure Love sets God before it for a Patterne, which made all things for himselfe, and for his owne glory.

Prov. 16, 4. It is altogether equall, thit man should refuse to doe or suffer no thing for this same Lord and Maker: such was that heavenly Spouse, which saith that *Shee kept all manner of pleasant fruites,*

fruites, both new and old for her beloved Cant. 7. 13. The fruites new and fresh are, those which spring from the Grace of God in the new Law, such as are to love God, to beleeve and hope in God, to pray, to undergoe watchings, fasting, and other asperous things for God; and this is to Crucifie the old man with the affections and lusts, and these are those new and redolent fruits. The old fruits are those workes of nature, to eate, to drinke, to repose, to talke of Affaires, and such like, which yet are to bee offered together with the new; that even when wee are to doe these things, wee should never but say, *For thee Lord, I will eate and drinke, for thee will I rest, for thee will I doe all things, that I may please thee alone, although I displease all men.*

And albeit it be not hard to doe those workes of the first sort for Gods sake, yet those workes of the second sort is hard, whereas the inferiour ability of the soule, and more depraved nature, drawes to
it

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it with an incredible affection, whatsoever it knowes gainefull and pleasant to it selfe; hither it wholly hasteneth, and does that of all that it may not fare ill, and if left to it selfe, serves its owne turne most carefully. Therefore shee is to bee compelled by force, Nature, that she permit all those things to be done for God; that therefore onely a man may bee willing to eate, drinke, speake, sleepe, because that pleaseth God; all in that manner as shall bee pleasing to him. And this is it which holy *Paul* so seriously commending: *Whether therefore saith he, yee eate or drinke, or whatsoever yee doe, doe all to the glory of God.* 1 *Corint.* 10 31.

Basil demandeth, *By what meanes (I pray) may one eate and drinke to the glory of God?* To this his owne question hee answers after this manner: *Let him come to the Table with a minde not to loose, and gaping onely after the meate, which onely may command, bring away, bring away, the meate is my owne, I dip in mine owne platter, I live at mine owne cost, therefore I will*

will take care that I may doe well, and feele my selfe live. We must not so speake, nor so eate, but resolve this in our minde: I have G O D my overseer, therefore I will take meate in that manner, that none bee offended therewith, Gods glory not diminished: I will not bee the slave of my belly, that here I may follow pleasure onely; neither indeed doe I live that I may eate, but eate that I may live: and may bee fit to take paines. In a word, hee that will take repast without offence, let him never eate and drinke, but doe the same to the praise of God; For thee Lord, for thee will I eate and drinke; thee will I seeke for mine end in all things.

But is this to bee our cogitation at that very time when wee come to the Table? It is to bee noted here, that there is one intention which is called *Actuall*, another which is called *Virtuall*; the *Actuall* is, when one offers to God that which hee doth whiles hee doth it, or whiles hee begins to doe. And surely with this intention wee must begin every day, before

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wee doe any thing, by offering to Gods glory, whatsoever wee are about to doe.

But it is expedient to set before God not a confuse company of workes, and all on an heape, but expressely and premeditatedly the actions of the ensuing day in this manner: *My God, whatsoever this day I shall speake, or doe; yea whatsoever I shall thinke, I offer wholly to thee: These and these prayers, that and that businesse, those and these my affaires I consecrate to thee; nor desire any thing else, then whatsoever I shall performe this day, every houre, my God, may wholly turne to thy honour.* This intention whilst it is thus conceived in the morning is *Actuall*, for then the will is in operation. With this so begun one goes into the Church, into the Market, into the Court; or say into the Tennis-Court, any place of honest Recreation, nor thinks any further, that hee goes hither or thither for Gods honour: and then his intention which in the morning was *Actuall*, beginneth to be *Vertuall*, if so bee that any power thereof

thereof sticke fast in those remote actions, even as a stone being flung with the hand, whirling aloft through the aire, is swayed, and carried not with his owne weight, but by force of hand. Heere the perpetuall custome of the Saints is to bee noted, who not contented with that matutine Resolution, to congeat all their deeds as it were upon an heape, and so deliver them to God in grosse, but as often as they take any new matter in hand, sooften they renew their intention, alwaies repeating that with themselves: *Lord, I will doe this for thee, for thee will I labour, I will think this for thee; for thee will I hold my peace now, and now will I speake for thee.*

This is the perpetuall course of upright men; and there are Divines which deny the said matutine intention alone to bee sufficient, to consecrate all the actions of the day to God. For it is necessary, that the *Virtuall* intention at least wise perswade and promote action: but what enforcement is there from the morning intention, when one at noone comes

comes to the Table, being admonished by the time, by hunger, by custome, without any remembrance of God, or the Divine Honour. There is not in that matutine purpose any other strength, then that thereby the things be thought good, which afterward are done as it were by command thereof; but those things onely are put in execution, which proceed from hence by a force not interrupted: but that againe oblivion, cogitation, or diverse naturall action breaks off. From hence it appeares, that it is not sufficient for a righteous man, so as to worke deservedly in all his actions, to offer himselfe wholly to God in the beginning of the day, with a purpose of doing all things to his honour: but it is necessary that this purpose be effectuell, & hereunto a generall intention is not enough, but it is requisite, that it bee peculiarly set downe, as for example: A summe of mony to bee given to the poore, which moreover by the vertue of that purpose may bee distributed. This is the mind

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of Divines. *Thom. l. 2. q. 144. Art. 4. Bonavent. Dist. 41. Art. 1. q. 3. Et aliorum.*

From hence also it is cleare, why Christ to good deeds promised a reward of glory, yet not without this Appendix; *if they bee done for his Name sake.* A purpose conceived in the beginning of the weeke or the day, of doing all things for the love of God to his glory, is truly an Act of Charity and Religion, so much more excellent and of greater worth, by how much the more ample and extended object it hath; yet it puts not the excellency thereof upon all the actions of that day or weeke; for, that the workes following out of such an act, may procure Gods love and heavenly glory, it is necessary that they bee effects thereof; out of a good intention either actuall or vertuall are the things, which proceed from her power, as a Tree springs out of the seed. As if a man bee going some farre journey, about a matter undertaken for Gods glory, all actions to be exercised in the way, or labours to be endured

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endured, shall bee of singular good estimation, if those bee exercised, these endured out of the strength and necessity of that purpose never recalled. And that wee may summarily speake; the worke of a righteous man gaineth eternall glory, if it bee governed by the act of charity, or a right intention, and bee referred to GOD, as to its last end, either by the present act of a good intention (which is to bee actually referred) or by the fore passed, from whence it may proceed as from the moving cause, which is to bee referred virtually.

Therefore, if wee desire to imitate the examples of the righteous, if wee doe out of vertue, if to consecrate all our actions to God, let us by no meanes bee weary of this not laborious endeavour, but with a matutine purpose renewed oft through the day, and with an actuall intention (which goeth with a surer foote then the vertuall) let us direct all things to God. How often doe mechanickall Worke men examine
E then

their worke by a true square, leuell, rule? how often in a day doth the Carpenter, or Pargetter with his rule prove the lengths, with his square Angles, with his plummet the altitudes? how often doth the Statuary, Mason, Stone-cutter apply his Compasse? how often doe Architects, Picture-drawers, Mathematicians measure all things, every way by their Wand or Line? so let Christians examine all their doings by the plumbe-rule of Gods holy will, that they may not bee deceived or erre, and least some oblique intention creepe in, and deprave all their goodnesse.

Pertude

It is most gratefull to God, in all and every action, to apply the line of his Divine honour after the aforesaid manner. *Blosius* reports of a holy Virgin admonished by Christ, that shee should consecrate all her doings one by one to him, not onely her reading in generall, or writing, but the words she was to reade, the Characters she was to write; nor onely the meate or drinke which shee was to take, but

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but the morsells which shee was about to eate, all the words she was ready to speake, all the steppes shee was to goe, all the breath which either sleeping or waking shee was to draw, shee should offer with a singular affection. *Blos. instit. spir. c. 9.* What other thing is this, then to require that a hundred peeces, which are owing to another man, should be told backe by every halfe penny and farthing? But why doth God require such a strict reckoning of us, as wee note in that speech of Christ, *that men shall give an account in the day of judgement of every idle word. Mat. 12. 36.* It is not for us to aske, why God would have this or that, (*for who can say, why dost thou so?*) *Job. 9. 12.* But yet the reason is at hand: God will have men to bee exquisitely carefull of his service, vigilant, industrious, and to bee attent upon his whole worship, which may performe that they ought not loosely, perfunctorily, or in a gaping sort, which may never halt in their duty, halt before their best friend, and doe

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nothing dissolutely, but looke to all things most studiously and diligently, which day and night may doe nothing else, then seeke how to please their Lord, which strive with all their paines and abilities, to approve themselves to him, whom they desire to please.

This contented industrious man, is acceptable to God, even in the smallest things. Palladius Bishop of Helenopolis, of himselfe a young man, On a certaine day, saith hee, I came to Macarius of Alexandria very pensive, and said unto him: what shall I doe, father, my cogitations afflict me daily casting in that: thou dost nothing, get thee gone, all thy deeds are in vaine. To these Macarius answered: say thou to thy imaginations, I keepe the walls for Christ. What I beseech you is more easie then to keepe walls, which not onely not run away, but not so much as can bee stirrd out of place? and yet this very keeping of the walls is greatly to be esteemed, for that single eye sake which is cast upon Christ.

Palladius
c. 20.

Turned,

There are two things in every sin,
Aversion, and Conversion, or turning

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ning away, and turning to. Hee which doth against reason, Conscience, Gods Law, turnes himselfe away from God, as a degenerate un-
 toward Sonne from his father stand-
 ing against it, and reclaiming with a
 loud voyce : stay sonne, stay at
 home, stay : Hee nevertheless run-
 ning out of the house thrusts him-
 selfe into some Taverne forbidden
 him by his Parent. This refractory
 young man is a double delinquent :
 hee gets him gone from his father,
 and goes into the forbidden Stewes.
 The very same reason is of all more
 grievous offenders. Hee to whom
 his owne lust, or dignity, or purse is
 of more regard then Gods Law, ve-
 ry easly contemneth Gods Comman-
 dements, hee will not be driven from
 the doore of that hee loves, there-
 fore hee turnes him away from God,
 and runs after unlawfull things;
 this man forsooth after money that
 man after a Harlot, the third after
 other forbidden pleasures. But which
 of the two is more grievous in the
 offence of the rebellious sonne, whe-
 ther his running out from his father,
 or his going into a noyed House?

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surely this flight from his Father
seemes more grievous, as it were the
cause of his fault following : even
so in every sin, *Aversion* from God
is the greatest evil, and the Origin-
nall of the evils proceeding from
thence. After the same manner
plainely in every vertue there are
two things to be respected. Let the
example bee pious liberality to the
poore, wherein is seene, both a boun-
tiful hand towards the needy, and a
minde turned to Christ, whom it de-
sires to please, and whose Law hee
wisseth to performe, which is libe-
rall to the poore in that manner, but
yet this conversion to Christ is of more
worth then that other, and procu-
reth very much grace to every action.
As much therefore as thou inten-
dest, so much thou doest.



CHAP. VI.

*Whether a good or Right Intention
can make an evill
worke good.*

God giving a Sacrifice in command to *Abraham* : Take me, (saith hee) an Heifer of three yeares old, and a shee Goat of three yeares old, and a Ramme of three yeares old, and a Turtle Dove, and a young Pigeon. *Genes. 15 9.* God will not have a Pidgeon alone, unlesse a Turtle Dove be joyned with it, to wit, that Bird which belongs to the kinne : hee admits not a Vultur, not a Lapwing, not a Hawke, into the Society, but a Turtle Dove; for indeed God requireth, that to all things which wee offer unto him, wee adjoyne the Dove, a sincere Intention : but if any one to this Dove joyne a
E 4
stinking

stinking Lapwing, hee shall offer a most ingratefull Sacrifice. Let the Turtle bee with the Pidgeon, let a deed every way not evill be with a good intention : otherwise the Pidgeon and the Lapwing are joyned in unequall marriage. A good intention, and an evill worke, is a hatefull Sacrifice to God. From hence it is manifest how unwelcome a gift comes to the Almighty from him, who takes from some to give to others, or as wee say, robbes *Peter* to pay *Paul*, which clothes the poore, but steales cloth and leather for these Garments. This is nothing else, then to thrust the Pigeons and the Lapwing into one Sacrifice, to goe about to cloath an evill worke with a good intention, which is nothing so. But thou maist not without cause aske the question : why can not a good intention make an evill worke good, when as an ill intention may make a good worke evill? From whence I pray hath an evill intention so much force, that it can corrupt even the best worke, whereas a good intention is not
of

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of so great strength, that it can heale an evill worke? A good worke is contaminated with an ill intention, and how comes it to passe that an evill worke cannot be amended by a good intention? if fasting out of covetousnesse bee of no worth, why is not the stealing of Bond-men out of mercy a thing of some desert? most clearly Christ: *If thine eye (saith hee) be single, thy whole body shall bee full of light: but if thine eye bee evill, thy whole body shall be full of darkenes.* It seemeth therefore in equall right, that a good intention should bee able to performe in an evill worke, what an illintention can in a good worke. Wee answer, according to Saint Bernards meaning: *Two evils are stronger then one good: where a good intention is not, although the worke bee good, there are two evils, namely an ill intention, and deerveable error.* For examples sake: I abstaine in a manzer three dayes from drinke, and take it very sparingly for there is to come to me a noted inker, that I may answer him at his owne mee-

pons, for the present I drinke lesse: that afterward I may drieke more largely.

Here is a double evill : the first, an Ill Intention. I suffer thirst for drunkennesse sake : the other, an error of Faith, which perswades mee to beleve that this temperance of liquor will not displease God. And here is a good worke joyned to a double evill, Intention, and Errour, which elegantly Bernard : That the eye saith hee, be truely single, there is required charity in the intention, and truth in election. *Bern. De Præcept. et dispens.*) But now where there is an evill worke with a good intention, the intention is the onely good, all the rest are naught. Hereupon though this leaven bee good, it is not of such strength, as to penetrate and change an evill lump into better. It is well knowne, *In asymbolæis*, Things such as are Fire and Water, the voyd of a Transmutation is not easie : to ny likenes, thinke well and doe ill, are *Asymbolæis* in the highest degree. It is not sufficient to a good action, to thinke that it is good; it is also necessary

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necessary that there be no error or deceit in it : To an evill action it sufficeth that one onely part thereof bee evill. Most divulged is that of Saint Denis. *Bonum constat ex integrâ causâ, malum verò e quovis defectu* : Good consisteth of an intire cause, but evill out of every defect. Which Seneca confirming, Adde now hereunto, saith hee, that nothing is done honestly, but with what the whole minde hath heene present and intent upon, what it hath gaine-said with no part of it selfe. Seneca. Epist. 82. prop. finem. To walke well, saith Hierome, men must goe in the middle and beaten path : to doe good with an ill intention, is to bend too much to the right hand ; to doe ill with a good intention, is to decline too much to the left hand^o whether of these bee done the Divell greatly cares not, so either of them bee done, so the Traveller bee led out of the mid way, whereas that is ever the course of vertue ; that which exceeds doth as bad, as that which faileth.

Gregory Nazianzen confirming what hath bin spoken or homayd^{er} hath

saith hee, that it is a thing of greater skill, to restore health to the sicke, then to take it from the sound; that it is harder for bitter liquor to become sweet, then sweet Wine to become bitter; for to this there need but a few drops, to that a huge Tub is scarce sufficient. It is a Rule in Logicke: The conclusion followeth the weaker part, where a good intention, and an evill worke is, the whole conclusion is naught. So it is a tricke and mee. coufenage, to goe about to set forth an action of it selfe naught under a good end, to desire so to cover vice with a good intention, as that God may take it for vertue. Excellently Gilbertus, *What when a good deed is pretended*, saith hee, and not good indeed, but the contrary is wholly intended, shall this eye bee called darke all over, or dimme in part; To me indeed it rather seemeth quite blind: For although light bee deputed in the worke, yet none is acknowledged in the intention. But how is the intention good which wisheth not good? or how single, which bideth it selfe under a bare shew of goodnesse? Gilbert

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bert Serm. 22. in Cant. D. Bernar-
do in hoc labore succenturiatus. He
which recalls to memory the state of
former yeares, and weigheth the
horrible troubles of the Christian
World, and the most grievous rebel-
lion of so many Provinces, will per-
haps favourably descend to that opi-
nion, as to suffer himselfe to be per-
swaded, that many of the rebellious
were deluded with a most honest end.

Purpose

How great a clamour was there of
the parties calling to Armes, and
animating one another with mutuall
encouragements, but for what end,
with what intention? what store
mightest thou have heard say:
That the Word of God may grow,
that the Gospell may be propaga-
ted. Many I doubt not, deceived them-
selves with most holy words, which
had this one thing in their mouth:
Wee fight for God and the Gos-
pell. But O good Sirs, if indeed yee
fight for God and the Gospell, why
doe yee rise up against the lawfull
Magistrate? why without appa-
rant cause, doe yee so cruelly bend
your forces against these and these?
This is against God, against Gods

words,

Word, this the Gospell forbids. The Word of God is not pleased with Seditions, nor with tumults, nor with rebellions : neither is any evill to be committed, that any good may come of it. Therefore let goe the most specious Titles, you shall never cloake as you thinke, a most wicked worke with a good intention. A good end and a naughty meanes are ill joyned together : the Lapping and the Dove are no pleasing Sacrifice to God. To take by maine force from one what thou maist give to another, is a thing forbidden. A good intention shall never put true honesty upon an evill deed.

In like manner, did not they which murdered the Apostles, purge the deed with an excellent intention? Christ premonishing in a most cleare Prophecie. *The heave commeth saith hee, that whosoever killeth you, will thinke that hee doth God service. Ioh. 16. 2.* For indeed therefore were the Apostles killed, that religion should not be innovated, neither strange worship brought into the Provinces. Thus they overlaid a most grievous

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vous crime with a most vertuous Title, for there is scarce any kind of unrighteousnesse, which may not bee covered with a mantle of honesty.

This is to bee most apparantly scene in *Saul* King of *Israel*: one would have sworne that the King was reprehended by *Samuel* the Prophet, more out of passion then reason, that *Saul* dealt providently and with a good minde. The matter went thus. It was commanded *Saul*, *Goe and smite the finners the Amalekites, and utterly destroy all that they have.* God required that men and Beasts together should be put to utter destruction. *1 Sam. 15. 3.* But *Saul*, and the people spared *Agag*, and the best of the *Sheepe*, and of the *Oxen*, and of the *fatlings*, and the *Lambes*, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they utterly destroyed. *v. 9.* *Samuel* therefore comes to him, And what meaneth then saith hee, this bleating of the *Sheepe* in mine eares, and the lowing of the *Oxen* which I heare? To whom *Saul*:

Saul : They have brought them from the Amalekites, saith he, and the people spared the best of the Sheep, and of the Oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. What harme I pray is here ? is not this a very good intention, to Sacrifice them to the Lord thy God ? Is not this to doe wisely, to spare the best things for use of the Sacrifice, and to consume all the rest that was refuse ? But notwithstanding Samuel weighing this fact in another Balance, Wherefore saith he, didst thou not obey the voice of the Lord, but didst fly upon the spoile, and didst evill in the sight of the Lord ? Yea, I have obeyed the voyce of the Lord, saith Saul, and have gone the way which the Lord sent me. To whom Samuel, Hath the Lord as great delight in burnt Offerings and Sacrifices, as in obeying the voice of the Lord ? Didst thou feare the people ? but God thou oughtest more. Hast thou offered these things to the Lord ? but obedience is better then sacrifice. Didst thou thinke that Gods Commandements are to be ta-

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ken in a more favourable sence? but Rebellion is as the sin of Witchcraft. Didst thou imagine God not to command that so strictly? but stubbornnesse is as iniquity and idolatry. The summe of summes is this: Thou hast done foolishly my Saul: disobedience cannot bee defended with a good intention. To steale Leather closely, and to make shooes of it for the poore, is almes worthy of a halter.

Of the same kind is this: The Master calleth presently for his Servant, which then being drunke, and not able to stand on his leggs, another of the Servants to excuse him; Master, saies he, hee is not well: Here he lyeth, as he thinks honestly. But is this lawfull? not at all, a lye is the enemy of truth, it is a fault, although thou cast the cloake of a good intention upon it. It is true indeed which Bernard gives us to understand: *A good intention excuseth a word or deed which is not so very good, Si non a toto, saltem a tanto, if not wholly, yet at least in part; to make it bee the lesse fault in him, which*
lives

loves the right, and does the wrong unwittingly. Bern. l. de precept.

In how great a straight was the most chaste *Susanna*, when she was taken alone in the Garden by the two Elders lying in waite for her? the losse of good name and life was present before her eyes, nor yet that shee might not loose her good name and life, could shee bee drawne to commit Adultery, and forgoe her right intention to God. *Daniel* 13. After the same manner does one seeke recreation of minde: he seekes here a thing not unlawfull, a good intention, but if hee set two together by the eares to fight, or wrangle, he shall never defend his ill deed with a good intention. Hee doth the same, which keepes wild Beasts to hunt for lawfull sport, but this is to the dammage of his Neighbour, and divers others, whose Corne hee treads downe, and spoiles their grounds: here indeed is a good intention, but an evill action by no meanes excusable, just like a stolen Hide, and shooes given out of it for an almes.

Augustine

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Augustine confirming all this elegantly. There is much respect to be had, saith hee, for what cause, for what end, for what intention a thing is done; but those which wee know apparantly to be sinns, wee must not doe with any pretence of a good cause, not for a good end as it were, not as if with a good intention. And to distinguish workes good of themselves from others, which are neither good of themselves nor evill, hee adds; *Because those workes of men, even as they proceede of good or evill causes, are now good, now evill; which of their owne nature are not sinns.* But whereas the workes themselves are sinnes, as Thefts, Whoredomes, Blasphemies, or such like, who is it that can say, These things must be done for good causes, either to make them no sinnes, or which is more absurd, to make them righteous sinnes. Who is it may say, that wee may have somewhat to give the poore, let us steale from the rich, or let us sell false Othos, especially if the harmelesse be not hurt thereby, but the wicked throwne

throwne downe the rather by the sentence of the Iudge? for two conveniences are wrought by the sale of this one lye, that so both mony may bee got to sustaine the poore wich, and the Iudge deceived, that a man may escape punishment. Why doe wee not suppress, although wee can, true Wills or Testaments, and put false in the place? that unworthy people may not have Lands or Legacies, which doe no good out of them, but rather they by whom the hungry are fed, the naked are cloathed strangers entertained, captives redeemed, Churches reared? why may not those evils be done for these good things sake, if for these good things sake, neither are those things evil: Who may say these things, but hee which endeavours to turne the world and all rights and customs upside downe? *August. Tom. 4. l. Contra mendac. c. 9. ante med.* Therefore in *Augustines* judgment, no evil must bee done, although wee hope a manifold good will come of it. But *Augustine* making this Objection to himselfe: *Some man,*

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man, saith hee, will say, therefore any Thiefe whatsoever may bee compared with that Thiefe which stealeth with an intent of mercy. Who can say this? but not any of these two is therefore good, because one is worse, for he is worse which steales for covetousnesse, then hee which steales for compassion: but if all theft bee sinne, wee must abstaine from all theft. *Lib. antedict. c. 8.* After the very same manner wee may say with Saint *Austin.* If every lye bee a *trespasse*, wee must avoyd every kind of lying, whether it bee the lye of Honour, or the lye of Office, or the lye of compassion. For Service witnesse the same Saint *Austin*, If wee lay open this way to sinners, to commit lesser, that others may not commit greater, all vices will enter in and raigne without bounds or limits, an infinite compasse. To be wise in this manner, what is it else, but to play the foole, or rather the mad man?

How ill therefore doe Parents provide for themselves and their Children, whiles they gape after all kind of gaine, that they may not leave their illue in a meane e-

state. A good end, to encrease their Childrens living, but an evill deed, to steale out of the poore mans Boxe, to rob the Spittle, to hunt after all kind of advantage.

In the yeare nine hundred forty nine, *Thulu* King of *Hungary* with a mighty Army invaded *Italy*. King *Berengarius* cast about how to free the *Italian* Coast, and to repell the enemy; a good end, a very good intention, so hee had used a good meanes in the businesse: but surely he tooke no good course, hee did so pill the Temples and Houses of the Commonalty, that from all parts hee shaved a mighty treasure, out of which the *Hungar* could easily measure ten bushells of mony, whatsoever remained hee kept to himselfe, being made richer even by meanes of his enemy. *Luitprand. Ticin. l. 5. Hist. c. 15.*

So also when one desires to be cured, and made well of his disease, a very good end: but hee sends to Fortune-tellers, and Prophets, to Diviners, and Wizards; to Conjecturers, and Magicians,

this

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this now hee doth very ill, neither shall hee cleare his offence with an honest end. So one sues for an Office, Calling, Dignity ; hee desires to rise, an end in it selfe not evill. *If a man desire the Office of a Bishop, hee desireth a good worke.*

1 Tim. 3. 1. but if hee goe about this, least a poorer, though a fitter man then hee come before him, if hee bee free of his monie and gifts, if after much bestowed hee promise more, and so climbe high by Silver staires, or if otherwise he remove another out of his place, that hee may succeed into it himselfe, they are naughty deeds, although that which hee affecteth be not evill.

So some body else desires an end of a suite at Law, surely hee longs for a good thing, but because hee anoynts these and these mens hands with silver, and drawes them with bribes to his side, therefore hee corrupts and destroys a good end with base liberality. Evill is not to bee done, that good may come of it : I may lawfully goe into a Chamber, but not through the

the windowes. So all actions which are destitute of Christian Prudence, shall never put on the credite of true vertue, although they bee done with the best intention. Without Prudence no act is good. *Bee yee wise as Serpents. Math. 10. 16.* Nor does it excuse to say : I thought it was to bee done so, I thought not this hurt would have followed, I thought this man was to bee punished. He was as thou saiest, worthily to be corrected, but not to bee defamed, not so rigorously handled. *Many have the zeale of God, but not according to knowledge. Rom. 10. 2.* The *Jewes* were carried with that fervency to the Law of *Moses*, that wheresoever they could, they went about to extinguish the honour of Christ : behold under the great zeale of the Law, did lye their hate of the Law Maker. But if a good intention cannot thoroughly correct an evill action, what will it bee to adde an evill worke to an evill intention? if to use good things ill be evill, to use evill things ill will bee worst of all. The heavenly

venly Spouse is praised for the comlynesse of her cheekes. *The cheekes are comly. Cant. 1. 10.* No body is beautifull, in *Bernards* estimation, which hath one cheek blobbd, or is like waxe, it is necessary that both of them smile with a lovely colour. *Study* saith hee, *to have both these cheekes of thy intention becautious. Bern. Serm. 40. in Cant. post med.* For it is not enough that the intention be good, but beside this a good action is required, or at least that which is not evill. Wee must aime at this marke, to doe all things with almost sincere intention. Nor let us love to be deceived with such specious pretences. *Howsoever I am of a good meaning I have reasons and powers for that matter; I did this and that out of this or that inducement.* I pray let us not deceive our selves, wee shall not get credit to our actions by words, hee is good to small purpose, which is good but from the teeth outward. And truly it is to bee feared, that many times there is little vertue, besides that flattering conceite which beguileth

us. Affection too too frequently
 overswaies our judgement. And
 as often as wee are driven upon
 this or that, either by custome, or
 some sudden motion which is not
 good, notwithstanding wee vaine-
 ly give out that: to Gods glory.
 Therefore examine thy selfe, I
 pray good Christian, whether in-
 deed the glory of God hath moved
 thee to this? or whether some
 thing else were the cause of it? or
 whether custome or thine owne
 affection lead thee hereunto:
 And how comes it to passe that
 thou canst make such hast, yea and
 runne to the Table, to gadding, to
 sport; but to those things which
 are thy duty, and the part of ver-
 tue, scarce goe or creepe. Is this
 to goe about all things with an
 even pace for the glory of God?
 Beleeve mee, such manner of
 speeches as these are commonly
 meere pretexts, whereby wee
 shall never excuse our evill deeds
 to GOD. What I said I say a-
 gain: GOD will have the
 Turtle to bee joyned with
 the Pidgeon, not the Lapwing.

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A worke every way not evill
to bee with a good intention;
not directly contrary, no ob-
liquely, but just for his glory.



CHAP. VII.

*What are the degrees of a pure and
Right Intention.*

EXperience teacheth, that wa-
ter which floweth from an
high place, although it take the
course by diverse turnings and
windings, meander-like, yet at
length ascends to the height of the
first fountaine, and is equalled
with the originall Spring, as is to
bee seene in diverse Conduits. The
very same in a manner wee may
observe in the actions of men,
which all flow from the intenti-
on, this is the source and foun-
taine thereof, for whereas no man
doeth with reason, which doeth
without intention; by how much

F 2 higher

higher then the intention is , by so much also the action : for truly our actions doe sometimes let downe themselves into a deepe Gulfe , and runne headlong into a profound valley , and as it were quite lose themselves.

And that there have beene some religious men , which being delicately brought up , accustomed to no other then pretious garments , to no other then dainty fare , onely to honourable affaires , would have thought it a terrible trespasse before , to handle a Besome , to sweepe a floore , to make cleane but one little Pot. But when they have taken a religious life upon them , accounted it an honour and a pleasure , to doe all those things , and farre baser very readily. So Saint *Iohn Damascene* formerly the Kings chiefe Præfect of his Court , afterward a ragged Monke , was found by a great man making cleane very Sinkes. Behold into what a profound depth did this vvater precipitate it selfe ! but like as a Torrent falling from some steepe place , recurs to his fountaine,

Scouring

Lib. I *Intention.* 101

tainē, so these actions also though the vilest, because they have a loftie Originall, because they are undertaken for Gods sake (for from this intention they issue) therefore they come home to their Originall, and returne to their first fountaine, they take their end and reward both from God, from whom they tooke their beginning. So much maketh for advancing the most contemptible actions to greatest dignity, to have the highest intention, which is God himselfe. And hereof wee have spoken hitherto, It remaineth to shew certaine degrees therein, and those three; to ascend the uppermost and loftiest of all these, will not bee hard to him that is willing. These degrees I now assigne in order.

The first is, in all things so to attend the honour of God onely, that all affection to these transitory things may be put to death, by earnestly respecting that onely which may please the Lord. Hee which in hot weather comes home weary of long travaile, suffers all the burden of his Garments to

At ran-
dome,

hang loose about him, puts off his Hat, throwes away his Cloake, openeth his Doublet, undoes his Coller and his Girdle, so exposeth himselfe to take the coole aire. In like manner whose heart is inflamed with God, hee easily puts off the affection, which formerly hee bore to these fading things. *Bernard* of the inner house, *For how* saith hee, dost thou perfectly love, or art loved unlesse thy mind bee carried upward in desire of true goodnesse? *Bern. 1. contedist. c. 69. fine.* Collect thy selfe to thy selfe, and rest in the onely desire of God. And here the saying of *Saint Austine* is most true. *Hee loves thee the lesse. O Lord, which loves any thing beside thee.*

Esther that mighty Empresse, which had *Assacrus* reigning over an hundred and seven and twenty Provinces in her power, which might have flowed (if shee would) in all kind of pleasures, yet notwithstanding: *Thou knowest O Lord*, saith shee, *that I hate the glory of the unrighteous, and abhorre the bed of the uncircumcised.*

Neither

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Neither had thine Hand maid any joy since the day that I was brought hither, but in thee O Lord God of Abraham. Est. 14. 18, And this is the first degree of a pure intention. *To depart from the love of created things.*

The second is, *A departure from ones selfe.* This teacheth by what meanes one may not bee mindfull of himselfe, but account it the onely pleasure, to bee satisfied with the Will of God onely. Even as it is a marvellous delight to the blessed in Heaven, to see the Will of God taking its course through the whole world, and even through Hell it selfe as it were with a still
Without
stumbling.
foe, nor any thing any where to bee found, which can resist his divine purpose. Yea which is most to bee admired, that pleasure does not so affect them, because they possess goods which cannot bee lost; as that God is most benevolent towards them, beares a speciall respect to them, and doth verie much favour their joyes. And this is it which *David the King of Israel* cryes out : *O give thanks*

unto the Lord, for hee is good. Psal. 118. 1. O give thanks unto the Lord, not because hee hath made me of a Shepheard a King, not because hee hath made me of a poore man a rich man; nor therefore because hee hath promised to give mee so great things besides. But confesse unto the Lord, because he is good, because his mercy endureth for ever. This is another degree of a pure intention, yet not easily to be exceeded by that which the Kingly verse thus noteth: *Menz will praise thee, when thou doest well unto them. Psal. 49. 18.* In this degree therefore one forgets and forsakes himselfe, which is not so ready at hand with all men: for it is not hard to forgoe ones goods, but very hard to forgoe ones selfe. This forgetfulnesse of ones selfe consisteth in vertue.

The third is, when a man serveth God, not onely that it may please God, for yet this also hath I know not what humane respect in it, but because God pleaseth him in this service, or it pleaseth him to serve God in this manner, or because

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cause God is good, that hee vouchsafeth to accept of our endeavours, and sheweth himselfe to bee taken and contented therewith, The divine Psalmist, *I will goe forth in the strength of the Lord God : and will make mention of thy righteousness onely, Thou O God hast taught mee from my youth up untill now: therefore I will tel of thy wondrous workes. Psal. 71. 14, 15.* I truly am a man unlearned, for I have not knowne Literature, but I doe so well understand Gods Omnipotency and Iustice, that I have nothing more frequently in my mouth : I will therefore most gladly serve this so good, so potent, so just a Lord, and for that cause will I serve him, because he is so good, so potent, so just. *Bernard, O pure, faith hee, and spotlesse purpose of the Will, and indeed so much the more spotlesse, as there is left in it no mixture of her owne. Sic affici deificari est : to bee so affected, is to bee deified. Barn. de dil. Deo.* Qualified

Christ about to charge the first of the Apostles, very accurately

stirring up this purest intention in him. *Peter*, saith he, *lovest thou mee?* This now I doe, that I may commend the care of my Office to thee, and commit my sheepe to bee fed, but thou canst not execute this duty, and undertake my part, without a most pure intention. Therefore my *Peter*, *lovest thou mee?* neither did Christ before asigne this charge to him, then he had three times plainly pronounced, whether his heart, eyes, and intention went, and had said, *Lord thou knowest that I love thee.* At length Christ: Therefore my *Peter*, if I doe so much please thee, and thou wilt serve mee for mine owne sake, now I commit my Flocke unto thee. *Feed my Sheepe.* *Ioh. 21. 15.* O Prelates, O Bishops, and Arch-bishops: O Princes, O Magistrates, and Presidents, O Iudges and Guides of the people, take heede whither your eyes, whither your mind and intention is carried; see what yee seeke, whether your selves and a prey of your subjects, or else the safety and good of your Subjects: Marke

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Make whether yee plead rather your owne cause, or the Common Wealths: consider, I pray, whether yee looke after God and his glory, with a most pure intention in all things. *Be wise now therefore O yee Kings: bee learned yee that are Iudges of the earth. Psal. 2. 10.*

The Emperour *Augustus* in times past dismissed a young man from the Warre, which carried not himselfe like a good Souldier, and when the yong man required, what answer hee should give his Father at home? *Augustus* to him againe, *Tell him, saith he, that I doe not please thee.* He would have said, *Thou dost not please mee, therefore I can very well bee without thy service.* Wee Christians, let us doe so with God, that every one may thinke thus for his owne part: Lord, I desire to serve thee, and will serve thee to the utmost of my power, because thou pleasest me exceedingly in all things; for that cause, my Lord, plainly for that, and with this very intention will I serve thee, as long as I live, and set all my veines to worke up.
pon

pon this, that I may spend all my desire, and my selfe wholly upon thy service, because thou canst not but please me. This is a sincere and pure intention indeed, this is *Midas* his rod, turning all it touches into gold.

But this intention because so pure, therefore also so delicate and impatient of all mixture. Gardiners know that some fruits are spoiled onely with a fall to the ground; scarce any faire Apple, or Peare falleth from the Tree, but it gets some scarre, and shewes it selfe hurt. A sincere intention is a tender fruite, and is marred but with one dash against the earth. To serve God, for feare of eternall punishment, is not a thing forbidden, nor is this feare, evil, but yet it is servile: unlesse it were good, *David* had not well said, *My flesh trembleth for feare of thee, and I am affraid of thy judgements. Psalm. 119. 120.* Notwithstanding Divines say, that hee should sinne, which should thinke in this manner, if there were no Hell, I would commit this offence, for such a thought

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thought would proceed from a perverse will. To serve God in hope of an eternall reward, is a better mind then that before, yet not the best. I have inclined my heart to keepe thy Statutes alway even unto the end. *Propter retributionem*, for great is the benefit thereof, according to *Hieromes Translation*; or as we finde it *Psal. 19. 11.* *In keeping of them there is great reward.* To serve God for Gods sake, this is the best and purest intention of all. *O give thanks unto the Lord, for hee is gracious: because his mercy endureth for ever. Psal. 118. 1.* This last intention is continually to bee inculcated by all men, for the greatest respect is to be had, with what minde one doth all things: at this point lyeth the eternall, exceeding great recompence of reward

There was one which was about to counsell his very good friend, did first demand of him: *Hast thou I pray any silver which is pure and unmixt?* I have, saith hee, five hundred Florens more or lesse. Hee againe: *If thou wilt heare me,*
saith

saith hee, *Doe not turne it into cash, but prepare it for some other present*: Should I give it for a present, saith hee? my meanes will not beare this. He once againe: *My deare friend, saith hee, thou shalt give it in this manner, and grow rich by giving. Beleeve mee, to bestow filly, is the way to bring encrease*. This thou shalt doe by my advice, thou shalt get a *Bason* and *Ewer* made of thy silver, and give to the prince: the first weeke after five thousand Philips will retorne to thee, together with thanks and ample favours. I engage my house, if it come not so to passe. This Lord can endure nothing lesse, then for any thing to bee given him *gratis*, and hee recompences all liberality towards him with so great interest, as a man would esteeme the present ten times of more worth then it is. Therefore give unto him, if thou wilt encrease thy estate by venturing. The party gave his friend infinite thanks, and promised hee would use his counsell. Have yee understood this? The Intention is after the very same manner:

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manner: Some serve God, and like vile and abject soules they feare torment, they stand in awe of hell, very Drudges. Others do like Pensioners, which that they may get a place of publike maintenance, lay out all their money; for so these shall be ever provided for: So very many serve God in hope of reward for heaven as their wages, proper servants. Others in conclusion serve God for love, as children a most loving parent. A son under age, when his father makes a feast, standeth amongst the servitours, and ministreth to the guests, yet thinks upon no recompence, for he is the son, which often heareth that sweet one from his father; *Sonne thou art ever with mee, and all that I have is thine. Luk. 15 31.* Such, O Christians, such altogether let us likewise bee, not slaves, not servants, but Sonnes, since God himselfe vouchsafeth so great honour to us wormes and no men, for behold what manner of love the father hath bestowed upon us, that wee should bee called the Sonnes of God.

112 *Of a Right*

God. 1 *Ioh.* 3. 1. Doth not a Ser-
 vant also, which is any thing inge-
 nuous, account it a great matter,
 that his master is pleased with
 him, and likes well of his service?
 this is dearer to him then Gold.
 May not the Sonne therefore re-
 pute it the greatest riches to please
 his Father? *Chrysostome*: *Requi-*
rest thou, saith hee, *another re-*
ward yet besides this very thing that
thou hast deserued to please him?
thou knowest not at all how great a
good it is to please the Lord *Chry.* l.
 2. *de counſel*: *coud* Be yee there-
 fore followers of G O D, as deare
 Children. *Ephes.* 5. 1. Let it de-
 light you, not to sell, but to give
 all the silver of good workes to
 G O D, nor to require wages or
 reward for them: so there will
 returne not onely a thousand Flo-
 rens for an hundred, but also so
 many and more for a farthing.
Chrysostome fitly admonishing:
Let us not thinke, saith he, *that we*
shall want our reward if we labour
not for reward; yet for this very
thing our reward shall bee greater.
Chry. Hom. 5. in *Epist.* ad *Rom.*
 For

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For every worke by how much lesse it ~~comes~~ at the graine of the doer, hath so much the purer intention, and is it selfe the more perfect. *If wee bee Children, then Heires, Heires of God, and ioynt heires with Christ.* Rom 8. 17. God is more ready to render gift for gift, then to set up a Brokers Shop, and put mony to exchange.

The Daughter of *Pharaoh* King of *Egypt*, hired *Moses* his mother for a summe, to bring up the little one for her, but she not perwaded with the mony, but induced with motherly love, very readily did what shee required. Such eyes as these, such a loving intention as this will God have: for they which serve God for hope of reward, or feare of punishment, serve him so, as wee doe meate and drinke, not for themselves, but for our owne sake. Here immoderate selfe love intermixeth it selfe, which Christ setting forth in his owne colours: *Yee seeke me, saith he, not because yee saw the miracles, but because yee did eate of the loaves and were filled.* Ioh. 6. 26. The

The Divell in this case tryeth every way how hee may either corrupt the intention, or that which hee cannot corrupt. hee may at least wise affright. Two certaine men, lived in a solitary place, rather to God then themselves in great unity, and no lesse proficiency. The fiend envying them these treasures of life in so great poverty, and that hee might let a trappe in their way, puts on an Angel of a glorious shape, so appearing to the elder, that he might deceive them the better. *I am a Messenger,* saith he, *of no good newes to thee, or surely to thy Associate, for that young man thy fellow Soldier and companion in this holy conflict, being fore knowne of God, is already destined to eternall flames, therefore what ever he doth never so well, hee doth all in vaine.* The old man was astonished at these speeches: *O terrible newes* saith hee! *therefore must this young mans so excellent paines and endeavours come to nought! ah, my soule pitties it.* Here againe the Angel from Hell: *I knew,* saith hee, *that thou wouldst*

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wouldest heare this not without sighes and groanes, but yet the Divine Decrees cannot bee rescinded: So vanisht out of his sight this most beautifull Bugbeare. By this meanes the old man could never looke upon the young man his Companion without a deepe sigh, presaging his griefe. At length the young man noted it, nor deferred to aske, what the cause was, that, as often as hee lookt upon him, did withall fetch a sigh? whereat the old man againe, shewing the same pittifull expression: why dost thou enforce mee, saith hee, to repeate mine ineffable sorrow? thou maist with mee to hold my peace here, rather then speake. This same tergiversation of the old man greatly stirr'd up the young man to extort his answer. The old man therefore wearied with many entreaties, that hee would declare whatsoever it were, at length not without groaning. *It is signified unto mee,* saith hee, *that thou art to bee damned and striveest in vaine for Heaven.* Here the young man with a singular alacrity: &
my

my Father, saith hee, let not this trouble or afflict thee : Hitherto I have served GOD not as a mercenary for Heaven, but as a sonne out of duty, because hee is the chiefest good, to whom I owe my selfe wholly, whatsoever hee may finally determine of mee. The elder admiring so sincere Intention of minde; let us serve GOD saith hee, to the uttermost of our strength: that good Father cannot put off a Father : hee hath care of us.

Neither did GOD deferre to shew his fatherly affection towards such obsequent Children. Shortly after hee sent downe his true Angel to perswade the old man, not to beleve the Tales of that cheating Devell, that the young man was ordained by God to eternall rewards, and that he was singularly well pleased with such a generous mind in his service. God will therefore be served of us, not to that end that we may escape the bottomles dungeon, nor to that end that we may inhabite the heavenly Temple; but because hee is most unworthy of the duties of

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of all men and Angels : wherefore the greatest reward of good deeds is , *To please GOD.* For indeed GOD is of so great goodnesse and liberality , that hee doth not reject the homage even of Slaves fearing Hell , or servants hoping for heaven , but they which serve a plainely voluntary and free servitude ; these he embraceth as truely loving Children , to every one of these answereth that lovely saying : *Sonne , all that I have is thine.*

CHAP. VIII.



CHAP. VIII.

What an ill intention is.

More sub-
till

THe Wasp is a little Creature, but that member which it hath stricke, how doth it ake, and beat, and burne? The Gnat is a much smaller Fly; how slender a Nebb hath it? yet therewith as with a Gimlet it draweth blood, and the part which it hath wounded, presently swelleth. What is thinner then the sting of a Scorpion? the eye can scarce perceive it, yet therewith as with an invisible Dagger the whole man is stabb'd to death. How great a lumpe of Dowe doth a little Leaven passe through in a few houres? one little measure of Vineger, or a drop of Gall, spoyleth a whole Vessell of generous Wine. An ill intention is so strong and cruell a Poison, that it deprave

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with any good action whatsoever. Wee have hitherto entreated of a good intention, what it is, and how necessary. Now moreover we will discourse of an evill one, and declare how this Leaven, how this filthy poison infecteth the best things: how this subtile sting of a Scorpion killeth without more ado.

The Statue appearing to King *Nabuchadnezer*, was a prodigy for price, matter, and magnitude; an incomparable Tower of Gold, Silver, Brasse, Iron. But because the lower part thereof was not firme, because the feet were of Earth and Clay, therefore one little stone did so shiver this precious heape, that not so much as a Tyle was left fit for use. *Then was the Iron, the Clay the Brasse, the Silver, and the Gold broken in pieces together: and became like the Chaffe of the Summer threshingfloores, and the winde carried them away. Dan. 2. 35.* Even so an ill intention doth so batter a good worke whatsoever it be, that it leaves it not the least goodnesse behind. That which
hath

hath an evill end, is it selfe also evill. Those two hundred and fifty seditious Princes of the assembly offered incense; every one of these had his Censer. Thou wouldst have said there had beene as many Priests, as there were heades of this Function. Over-against them stood *Aaron* by himselfe. So on both sides they did the same thing, as if they had strove who should better execute this Office: which part therefore overcame? which did more please the Lord? God was extreame-ly against them all, not because their Censers were little worth. For *Aarons Censer was of the purest Gold, but these mens Brasen.* Vide *Jacob. Salianum* Tom. 2. *Annal. vet. test. Anno Mundi. 3547. n. 1 Numb. 16. or because their incense was lesse fragrant, but because their intention was the worst, whereby they endeavoured to draw Moses and Aaron into hatred with the people. Wherefore they were all swallowed up by the revengefull earth, And they went downe alive into the pit, and the earth closed upon*

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upon them, and they perished from among the Congregation. *Their Censers were made broad Plates for a covering of the Altar, that it might bee a perpetuall monument to the Israelites, whereby they might bee put in minde, that God beareth not respect to the action, but to the intention. That which hath an evill end, is it selfe also evill.*

How great things have beene done in all Ages, and are at this day done in the world, which to humane eyes may seeme most excellent, most holy, whereas the all discerning eyes of GOD, condemne the same as sturke naught? And note mee I beseech you, the Royall young man *Abolon*, how humane, how obsequious, and how modest was hee? First hee stood early in the morning at the Kings Gate like a Porter, and when any one came to doe him obeysance, *Abolon* put forth his hand, and tooke him, and kissed him. *2 Sam. 15. 5.* Who ever saw a young man of the Royall Bloud equall to him in courtelie? for if any one came about businessse to

the Court, hee called him unto him in a friendly sort, asking *from what City hee came*; which as soone as hee understood, most familiarly cheares up the man: thy matters saith hee, seeme to mee good and right; but there is no man deputed of the King to heare thee. O what a clement and benigne Lord is here, and how fit will hee be hereafter to sit at the sterne of the Kingdome, and beare rule! for saith hee, *O that I were made Iudge in the Land, that every man that hath any suite or cause, might come unto mee, and I would doe him Iustice.* Behold a mighty friend, both of labour and Iustice. But who may not see that under this stone lyeth a Scorpion, which most subtilly poysoneth all the deeds of *Absolon*? For to what end is all that mildnesse, and prolix courtesie? to what end are so many Complementing services? to what end riseth hee so early in the morning, taketh commers and goers by the hand and kisseth them, promiseth himselfe a Iudge, but that hee may strike off the Crowne

Crowne from his Fathers head,
and set it on his owne? That
which hath an evill end, is it selfe
also evill.

Besides, what is more holy then
to vow to God and pay? this very
thing did the same righteous, I may
so say, deceiver *Absolon*: hee vow-
ed a Sacrifice and Pilgrimage, and
for that cause requesting leave of
his Sovereigne Father to be gone:
I pray, saith hee, *let mee goe and*
pay my vow, which I have vowed to
the Lord in Hebron, for thy Servant
vowed a vow, while I abode at Ge-
shur in Syria saying, If the Lord shall
bring mee againe indeed to Hierusa-
lem, then will I serve the Lord. Is
not this an excellent act, what is
better then the same? *I vowed a*
vow, saith hee, *and will Sacrifice to*
the Lord. All this seemeth very
worthy of praise: but what is the
drift of all this? deceitfull, perverse,
impious. That hee might thrust a
good Father out of his Throne,
and reigne himselfe, hee invented
all these things, all tended hither.
From hence was it a wicked
vow, a wicked Iourney, a wick-

ked Sacrifice. That which hath an evill end, is it selfe also evill.

Of the same painted wickednes was that *Galilean* Foxe *Herod*. This King also counterfeited a Pilgrimage, to goe to worship the new King of the *Iewes*: *That I*, saith hee, *may come and worship him also*. *Matt. 2. 8*. Had not this I pray beene a holy Iourney? yes truly: but with what intention had hee come? that he might murder the little Infant newly borne in his Cradle. That which hath an evill end, is it selfe also evill. But how frequent is this in Princes Courts? what a daily thing almost, to cogge, and dissemble, to kisse the hands, and stretch them out at length, to bow downe at other mens knees, to act a thousand pleasing tricks, to omit no ceremonies, to promise all humble service, to faine himselfe an entire friend, to droppe words sprinkled with *Sesamum* and *Poppie*, to speake meere hony. But where is the heart and intention? The tongue is in hony, but the heart
in

in gall. The hands indeed are benevolent, the mouth full of humble services, the countenance promiseth friendship, but the intention whispereth the contrary. This many times wisheth the Gallowes, the Rope, the Divell, and all the crew of ill fortune to take him. The tongue indeed saluteth very kindly; there is not any one, my Brother, that I had rather see, then you: the intention addeth, but upon the Gallowes. The tongue, as it is taught, very readily prates: I desire nothing more, then to serve my Lord; the intention suggesteth: but for mine owne profit. The tongue most efficionfly wisheth: I would I could gratifie my very good friend in some great matter: the intention shewes how, but without my paines. O Herod, O Foxe, how farre different is this, to say, and thinke the contrary to what thou sayest? It is easie to vent words, but to adde a good intention to every word and deed, this is vertue.

Exquisitely *Publius Mimus*:
Looke not, saith hee, *how full hands*

one offereth unto God, as how pure. For a testimony hereof, I propose two Suiters together, Ezechias, and the Pharisee, who out of the same kind of Petition doe supplicate the Divine Majesty. King Hezechias : *I beseech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart : and have done that which is good in thy sight. 1 King. 20. 3.* The Pharisee : *God I thanke thee that I am not as other men are. What else is this then to say, That hee had walked before GOD in truth, and with a perfect heart ? which also Ezechiah spake of himselfe. The Pharisee goes on : I fast twice in the weeke, I give Tithe of all that I possesse. Luk. 18. 11, 12.* Both of them commendeth himselfe, the Prayer of both is the same in substance : Why therefore did his please, but this mans displease ? Saint Gregory resolving this doubt : *It falleth out many times, saith hee, that the just and unjust have words alike, but yet alwaies an unlike heart : and out of what speeches the Lord is offended by*

by the unjust, in the same manner also hee is well pleased of the just. Behold the Pharisee justifieth himselfe in deed, *Ezechiah* in affection : why therefore doth he offend, and this please ? Almighty God weigheth every mans words by his thoughts, and they are not proud in his eares, which proceed out of an humble heart.

But I propose other two, doing very like one another with farre different conceites. *Thomas Aquinas*, a holy man, and the Trojan adulterer *Paris*, Saint *Thomas*, as they remember of him, sitting at meate, cast his eyes very stedfastly upon a beautifull woman, being demanded the cause of it by one that sat neare somewhat offended thereat : I admired saith he, the Creator of the World : for if there be so much beauty and comlinessse in created things, the Maker and Creator himselfe must needs be infinitely more comely and beautifull ; if fraile men doe so excell in favour in this Pilgrime state, what shall the blessed bee after the resurrection in Heaven ? *Vide specul. p. Ioan : Da*

vid. spec. 9. pag. III. so Thomas Aquinas rose from the Table with a free conscience and good intention, and encreased in the love of God. And perhaps this holy man did no lesse out of verrue, then Prior Abbas, which did the contrary, which would not so much as looke upon his owne sister, a sickly old Widow woman but presented himselfe to her with his eyes shut. Like unto Thomas Aquinas in fact, but not in mind, was the lascivious yonker Paris, which did not much otherwise at Menelaus his Table, where hee continually beheld Helena none of his wife, but with unchaste eyes, but to his owne and the perpetuall infamy of his friends, for hee thought upon Rape, lewdnesse, adultery. That which hath an evill end, is it selfe also evill.

I propose three other Persons, Christs mother, Christs Disciple, but whom hee called a Divell, and Christs Hostesse, whose Action was in a manner all one, but their intention most unlike. The mother of Christ a thousand times saluted her Son in his swading bands with a
reverend

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reverend kisse. Magdalen kissed the Lords feet with like reverence, when Simon the Pharisee was reprehended for neglecting this duty: but even Iudas Iscariot also fastned a kisse on his Masters mouth. Here is as unlike desert, as intention. His mother obtaineth a mighty encrease of Gods love and favour. Mary Magdalen pardon of her sinnes, Iudas Hell. From whence is this so great inequality in a mother, Disciple, Servant, kissing the very same man? The Mother did this out of most chaste love; Magdalen with a most religious affection; Iudas with a most wicked desire of betraying him. That which hath an evill end, is it selfe also evill. The same is to see in many other things, one stayeth by his sicke friend, not because he is a good friend, and mindfull of his duty, but because he is an insinuating companion, yea because he is a Raven, which from the next hill, spieth Cartell fainting sick, and ready to kicke up their beeles; he waiteth for death, and expecteth a Legacy. Loe how an ill intention doth most filthily corrupt a good affection. In like manner, both Herod and

Zacheus desired to see Christ; the action of both was all one, but unlike the intention. The Chirurgion binds a sicke party very fast, hee wounds his arme, cutteth off his hand, saweth off his legge, yet thanks are given him, and Gold for his paiment. A Thiefe likewise maimeth a man, but the Gallowes is due to him for his reward: and the reason is, hee addresseth his weapon, that hee may cure the hurt, but this man, that he may hurt the sound.

After the same manner a godly man takes up a stone, that hee may lay it unto the building of a Church; an angry man also takes up a stone himselfe, but that hee may throw it at him whom hee stomacks. Two men goe together to an eminent City, the one in some religious behalfe, the other to kill his enemy; a reward from Heaven belongs to the one, to the other from Hell. Intention maketh a difference of reward. There was one, which intending to doe another a mischief, would take upon him to cut open a great swelling; was hee therefore to be thanked, or receive a recompence for this, because
hee

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he launced an impostume, which the Chirurgions hand feared, and cured him by a desperate adventure, whose destruction hee longed for? perceive you how there is not any great matter in the action it selfe; but in the inteat of the doer: so he seemeth not to have conferred a benefite, which did good with an evill mind; for the benefite came by chance, an injury by the man. Vide Senec. l. 2. De benef. c. 11. initio. Cicero, l. 3 de Nat. Deor. Valer. Max. l. 1. c. 8. Plutarch: De utilitate ex inimic. capiend.

A fault out of forgetfulnesse, neglect, errour, deserveth not so many stripes. But when there cometh intention and a will to resist, this shall scarce bee expiated with a hundred blowes. For this of stubbornesse and contumacy, is as the sinne of Witchcraft. Excellently and truly Bern. The pride, saith he, of the contemptuous, and obstinacy of the impenitent, even in the least Commandments, maketh no little fault. Bern. l. de præcept. & disp. Heere wee must bee very cautious, leaſt in any kind of offence.

fence to negligence heedlesnesse, in obedience there come pride, contempt, pertinacy, for by this meanes vices doe wonderfully multiply themselves, and grow beyond measure. And for as much as those which I sayed, are lurking faulces, an euill intention addeth an abominable weight to them, with marvellous celerity; Therefore the Divell cares not so much what good or euill wee doe, so hee can obtaine this, that wee may doe good with an ill intention. *Gregory* of this craft of the Divell: *He seeth the whole Tree*, saith hee, *to bring forth fruite for him, which he hath infected in the root with his venomous tooth.* And in *Bernards* judgment, a naughty intention doth quite Condemne a good man. Christ himselfe most apparantly: *If thine eye*, saith hee *bee euill, thy whole body shall bee full of darknesse.*

But there is a sort of Vizards in the world to bee found all about, whom GOD will never admit into Heaven, namely, good workes clad with an euill intention. It may
bee

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be said of these Diuels elves: *A Wolfe
playes the Thiefe in Sheeps clothing,
vice goeth in the habite of vertue.
Satan looketh like an Angel of light.
Iob. Mine owne clothes, saith hee,
shall abhorre me. Iob. 9. 31. I am
so filthy, and full of lothsome corrup-
tion, that mine owne Garments de-
test mee, as if they scorned to touch
a man so impure. The Garments
are externall good workes, these
doe abominate, condemne, con-
temne him, which inwardly and
in mind is so ulcerous, and flowes
with evill intentions, even as if
they grieved, that a man should
bee so faire without, and foule
within. If thine eye bee evill, thy
whole body shall bee full of darknesse,
although thou put a sheep skin a-
bout it, or a cloake of vertue, or
an Angels Garment. Gregory :
When even any right thing is done
with a perverse meaning, although
it bee seene to shine bright before
men, yet it is proved darke by the
examination of the secret Iudge.
Greg. l. 18 mor. c. 6.*

And this God evidently shewed
on a certaine time. The same holy
Writer

Writer relates a marvellous thing in this manner: *Fortunatus* Bishop of *Todi*, a man of wonderfull sanctity, by Prayer cast out a Diuell which possesse a man, the Diuell being driven out of his Lodging, that hee might make up his injury, God so permitting, put on the habite of a Traveller, whom counterfetting out of subtiltie, he came into the City about twilight, and like a poore exile began to cast out complaints against Bishop *Fortunatus*, and, Lo, saith hee, what a holy man is *Fortunatus* your Bishop; see what hee hath done, hee hath excluded a man which is a stranger, and over-taken by ill fortune from his Lodging: Whither shall I goe? there is none that may receive mee into his house. Whiles hee maketh this lamentation, a Citizen heareth it, sitting by him, the Fryer with his wife and little Child, and by and by with an envious curiosity he enquireth more narrowly, what wrong the Bishop had offered him? As soone as hee heard the complaints of the subtile stranger,
freely

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freely offered his owne house for an Inne, not so much that hee might shew courtesie to a stranger, as that hee might traduce the Bishop whom hee wished very ill: So drew the counterfeit Divell along with him to the Fyer side. Heere when they had had much discourse, his Guest suddenly leaping out a doores, takes up the Child, and with all violence throwes him into the fire, and killed him. *Greg. l. i. Dial. c. 2.* Alas wretched Parent, confesse at length, either whom thou receivedst intothy House, or whom your Bishop roosted out of his Lodging. Hospitality is a most laudable vertue, but if an evill intention deprave it, it degenerates from vertue to vice. To entertaine strangers was a most commendable thing even in that great *Abraham*, but if a good meaning bee wanting, a Divell is as soone received as an Angel. All other vertues are in the same manner, whereunto if a wicked intention insinuate it selfe, the evill spirit findeth an open Inne, which hee may take up at his pleasure,

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sure, and maketh a man an Idolater, that hee may adore his owne belly, his owne mony, his owne Treasure Chest, or the Table whereon hee eates, which is seene to bee the course in every deadly sin. *If thine eye be evill, thy whole body shall be full of darkenesse.* Ah, how circumspectly must we attend here, that wee weary not our selves in vaine, and throw away our paines, least we loose all the reward to bee obtained by good deeds, by an intention that is not good. Therefore with the sweet Singer of *Israel*, we must continually pray : *Create in mee a new heart O God and renew a right spirit within me*, that so I may desire to serve, and please thee in all things. *psal. 51. 10.*



CHAP. IX.

*How the Publication of a worke
may discover an evill
Intention.*

THe Hebrew Spies, sent by Iosua
Captaine of the Wares, ha-
ving entred the City *Hiericho*,
tooke *Rahabs* house the Harlot
for their Inne. She received them,
hid them, fed them : They, that
they might requite the kindnesse
of their Hostesse, after thanks,
promised a matter of great mo-
ment, but upon that condition : If,
say they, yee utter not this our busi-
nesse : but if thou utter this our busi-
nesse, then wee will be quit of thine
Oath which thou hast made us to
swear. *Iosu. 2. 14. 20.* The men
were wise enough to know it could
hardly come to passe, that they
should

should bee altogether indescried. And indeed the Neighbour smelling the businesse as close as it was, presently brought it before the Magistrate. But *Iosuahs* men required no more then this very thing: *Doe not thou betray us*, for if it be revealed by thee, that we are here, we will not pay thee a farthing for our entertainment, we wil not stand to our promise. Good workes are Spyes, and Letter-carriers to heaven, which being strangers in this world are hated of all the Citizens. The world reckoneth Couzenage, Iniquity, Vice, Deceit among her Citizens. Moreover those Spyes doe promise us rewards, *which neither eare hath heard, nor eye hath seene*, to bee given then by that great *Iosua* Christ, when hee shall come to burne *Hiericho*, that is, this World. But they require that condition: *If thou utter not our businesse. When thou doest thine Almes*, Christ admonisheth, *doe not cause a Trumpet to be sounded before thee.* *Mat. 6. 2.* vertues vanish in a flourish.

For indeed boasting and vaine glory is so full of tongue, that there

d. there is nothing which it doth not
el. at once betray, and bewray. This Speake and
as, prating Monster therefore must spill.
a. have not onely her mouth, but her
ed feet and hands tyed, that it may
oe not be able to give any token of
a- the heavenly messenger, good
ill Workes undiscovered. It is often
n- up with that precept of Christ:
ar *Take heed that yee doe not your*
, *Almes before men, to bee seene of*
h *them.* When yet in the same Ser-
e mon hee commands: *Let your*
e *light so shine before men, that they*
- *may see your good workes.* In what
fort these agree, and who is the
betraye of good deeds? now wee
will dispatch.

One of *Jobs* friends demandeth
of him: *Can the Rush grow up with-
out mire? or can the Flagge grow
without water? Job. 8. 11.* Bul-
rushes are greene in Marthes and
Ponds, nor indeed can the Rush
prosper without mud, nor the Flag
without water: But these stalkes
yield no fruit, no Figs are gathe-
red from hence, nor any thing
which is fit for humane uses. So
you may find many, whose out-
ward

ward habite is neate and trimme, which say and doe many things daintily, but therefore because they have both Auditors, and Spectators, therefore they grow up and flourish, whilst they are seene and praised; this maketh the Rush lussy, the mire of humane praise: when such men as these leave off to bee commended, they leave off likewise to bee in their fresh Colours. For because, saith Gregory, *Hee studied to doe rare things without right meaning thoughts, hee shewes that hee flourished without a root.* Greg. l. 8. mor. c. 24. ante finem. Which the same holy man much lamenting *It is great idlenesse, saith he, to performe laborious matters, and goe after the aire of praise, with strong endeavour to follow the heavenly precepts, but seeke for the reward of an earthly retribution.* Greg. ibi. c. 25. initio. For that I may so say, Hee which for the vertue hee expresteth, desireth the favours of men, carries a thing of great worth to bee sold for a meane price. Hee asketh the mony of a little transitory speech,
for

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for that which might gaine him the Kingdome of Heaven. Hee selleth his worke therefore at a sorry rate, because he doth great matters, but hath small commings in.

Plato, when hee had invited some of his more noble friends to Supper, and had commanded the Banqueting roome to bee drest up after the best fashion; in russeth *Diogenes* the Cynick, and with his beastly and durty feet began to trample the Carpets. *Plato* entering with his Guests: What dost thou, saith hee, O *Diogenes*? I tread upon *Platoes* pride, saith hee: Thou treadest upon it answered *Plato*, but with another greater pride. There was certainly a more unbridled kind of state in the mind of *Diogenes*, because he was poore, then in *Platoes*, who presented all that bravery to the eyes of his friends, not to himselfe. So you may find very many, both proud and poore together, which in their owne eyes seeme better and holier then other men, which are rich onely under this colour, because they have nothing: as if the Lord
had

had commended a low estate, not a lowly mind; and as though it were vertue to want, and not rather to take want in good part. That same *Diogenes* suffered many things hard to bee borne, but with that mind, that hee might draw every bodies eyes to looke upon him. Therefore when in the deep of Winter hee went into the cold water to wash himselfe, and the people came in abundance to the spectacle; and some also pittying the man, did as well entreat that hee would spare himselfe. *Plato* among the lookers on cryed out: *If yee will have pitty upon him, get you gone.* *Plato* knew the quality of this disease, which is then forsaken of its owne strength, when it wants the eyes and cares of others.

Take heed that yee doe not your Almes before men, to bee seene of them: as much as others doe seeke the eyes of men, so much doe you avoid them. *Aristotle* truly accounts him magnanimous, which will have neither more nor lesse honour bestowed upon him, then

*Et vultis
misereri,
abite.*

then is fit, *Arist. l. 1. mor. c. 23.*
 But in the Academy of Christ this
 precept is exploded. Christ judg-
 eth him magnanimous, which can
 despise all honour, and himselve
 moreover. Surely no honour what-
 soever shall bee a reward worthy
 enough for vertue. Honour is a
 light and inconstant possession,
 and playes the rauagate like a
 stranger, nor is in the power of the
 honoured, but of the honourer.
 Therefore Christ pittying our
 childishnesse, so carefully warneth:
 Take heed that yee sell not your
 vertues at too vile a price: If yee
 will be *seene* of men, GOD will
 turne his eyes from you. Take
 heed, otherwise yee shall have no
 reward of your Father which is in
 Heaven. Therefore be not willing-
 ly deceived; the greatest honour
 for the least good deed, is every
 way an unequall and unworthy
 reward.

Without doubt *Seneca* through-
 ly understood this, and urging the
 same in his Epistles, *The price of*
all vertue saith he, *is in themselves:*
the reward of a thing well done is,

Requē factū

merces est

et fecisse.

to have done it. No man in my mind seemeth to esteeme more of vertue, no man to bee more devoted to it, then he which hath spoiled the report of a good man, least he should spoile his conscience. *Senec. Epist. 81.* A good name indeed is of very much worth, but a good conscience more. But thou maist say perhaps, *I desire not to be commended of men alone, but of GOD and men together.* O my good friend, thou hast not yet knowne God, if it sufficeth thee not to bee praised of God onely. The Arke of GOD, and the Idole of Dagon are no more then the Arke: Let God therefore be so much to thee, as God and all other things together. Thou knowest also that Christ and the World are not friends, why therefore wilt thou be enriched or commended by the enemy of Christ? neither art thou ignorant that God hath a care of thee, if it may be for thy profit; hee will spoile *Egypt*, that he may furnish thee. The greatest reward of vertue is, that she suffereth not her friends to lye hid; shee brings them

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them forth unto glory, but in her owne time. In the meane space endure thou to have all hurtfull honour removed from thee, and complaine not: *I am not honoured, as I have deserved, another respect would befit me &c.* These are most vaine complaints; Take heed, yea, So will not God have the favours and honours of men to bee loved of us, as that he permitted even his owne Son to be called *Beelzebub*; nor is there almost any kind of contempt or injury, which the Saviour of the World did not undergoe, who that he might make all humane praise most hatefull to us, in that most excellent Sermon, which *Matthew* hath described, endeavouring to perswade this one thing in a manner: *But when thou* Nesciat enim
doest thine almes, saith hee, let not nino facias
thy left hand know what thy right quid dextra
hand doth. Mat. 6. 3. Let the countenance of a Christian turne it selfe wholly inward, let it never goe curiously abroad with *Dina*, let it not looke after a stranger with *Sampson*, not an *Egyptian* with *Solomon*. For what reason

H doe

doe we yield the wealth of our vertues to humane praises, as it wereto flattering Heires? they carry away all by flattering. *Let not therefore thy left hand know, what thy right hand doth.*

Christ goes on, and presseth it divers waies, that every worke is to be done with a most pure intention for Gods sake; nor must wee enquire here, what reliseth with us, what pleaseth, or agreeth with our humour: *Let not thy left hand know.* Beleeve it, wee loose very much of our labours, whilst wee follow onely our owne taste and sence in them, and doe, as we call it, according to our devotion: If these things be wanting, we rashly omit both our prayers, and our duties, and this, and that, because we have no taste of the matter; but surely when this is in our mouth, when that which we doe, or pray, or endeavour agrees with our palate; this is to sacrifice to our selves, not to God. If Boyes will not learne, unlesse they may have white bread and butter to carry to Schoole with them, they will become

come Doctors at leasure. Our workes for the greatest part have then most worth, when least delectation, when we drive our selves thereunto by a godly constraint, when we feeble a certain molestation and loathing in them, but yet wee overcome it. *Let not thy left hand know what thy right hand doth.*

Moreover also, the very party which is succoured is to bee deceived, that hee may have, nor yet know from whom hee receiveth. Every good man is contented with Heaven and God for his witnesse, and comforteth himselfe with *Iob* : *Also now my witnesse is in Heaven, and my Record is on high. Iob. 16. 39.* This is a part of our folly, when to our selves we seeme to labour in vaine, unlesse there bee many spectators and witnesses of our paines. God, O vaine peop'le, hath his Theater in the darke, why doe yee so hunt after the light and open world? But one may aske, what hurt is it, if a Servant desire to please his Master, and approve himselfe to him? I say: let every one performe his duty, even as it is

commanded: when he goes about, whatsoever his master would have, let him doe that which is to bee done, as accurately as he can for his heart; for the rest, let him never be solicitous, whether he shall please or displease, otherwise hee shall bee accounted to have served the eyes of men onely.

Gedeons Souldiers going to fight against the *Madianites*, in their left hand held a Pitcher with a Lampe in it, and Trumpets in the right. And when it came to the point of joyning Armies, and skirmish, they blew their Trumpets, and brake their Pitchers, and gave a shout withall, crying: *For the Lord, and for Gedeon. iudg. 7. 10.* In like manner wee, when wee breake our Pitcher, and beate down our body, when wee sound with Trumpets, and extoll the Religion of Christ in our Churches, our Lampes burne bright. Excellent'y all this, so no man cry out: *for my selfe, and for Gedeon.* Not so, but *for the Lord and for Gedeon. Not unto us, O Lord, not unto us, but to thy Name give the glory: Not to me,*

me, but to *Christ*: not for my selfe, and my owne palate, but for *Gedeon*, and the safety of many others. Let us seeke onely the glory of God, and for God onely, not for our selves; being so farre from our owne, that *the left hand may not know what our right hand doth.*

Peter Ravennas, If he will have thee thy selfe not to know, how much more another? *Augustine*, calleth love & a pure intention to God, the right hand; an eye cast a one side upon the shadowes of false glory, the left. *August. Sermon. 60.* The sweet Singer of *Israel*: *If I forget thee*, saith he, *O Ierusalem*, *let my right hand forget her cunning.* *Psal. 137. 5.* When wee are not mindefull of Heaven, our right hand is forgetfull of us, nor standeth us in any stead, as good as if wee had none at all: when this right hand is out of action, then the left hand bestirs it selfe. Doe we not reprehend little Children when they offer their left hand to one that salutes them, when with their left hand they take victualls; who doth not cast it in their teeth?

You may bee ashamed, not to use your better hand. Nay, we dissemble not the matter in such as are of ripe age, when we observe them to be Scævolaes; much rather in things concerning the Soule, to use the left hand, and goe a hunting after the speech of people, is farre baser, and not onely carrieth baseness along with it, but mischief. But as Children have their left hand tyed, that they may be apter with the right: so he which noteth his intention to bee untoward in many things, let him tie it up with the consideration, of the exceeding and eternall damage which ariseth from thence.

Very daintily *Peter Chrysologus*: *The righteousnesse*, saith he, which placeth it selfe in humane eyes, expecteth not the heavenly Fathers reward. It would be scene, and it is scene; it would please men, and hath pleased them; it hath the reward which it would; it shall not have the reward it would not. *Chryl. Serm. 9.* And how congruously *Seneca* to the Christian Law! *Let us apply that peace*, saith he, *to our*
soules

soules, which good deeds will apply, and a mind intent upon the onely desire of honesty. Let the conscience be satisfied, let us not labour at all for fame, let it even fall out to bee ill, so long as thou deservest well. *Senec. lib. 3. de ira. c. 41.* Doth not Saint Paul often inculcate the very same? But now a daies in all places (which *Pliny* noteth) *Many are affraid of their credit, but few of their conscience. Most take no heed how well they doe themselves, but how well others thinke of them; how readily they applaud them: so they be in the mouthes of men, so they be praised, how praise worthy they behaue themselves, this is the least care that troubles their heads.*

Multifamam, conscientiam paucis verecitur.

The heavenly Spouse farre otherwise: *His left hand, saith she, is under my head, and his right hand shall embrace me, Cant. 2. 6.* Here are an hundred mysteries; but ours is this: The left hand under the head cannot be scene, but the right hand embracing seeth he which is embraced. The Spouse therefore beholdeth not the left hand, but

the right shee beholdeth. In the Bridegroomes left hand are riches and glory, but such as shall perish with time; in his right hand is length of dayes, most blessed eternity. Hereupon the faithfull Spouse affirmeth, that she fastneth her eyes upon eternity, but riches, and honours, as the left hand are not beheld of her. What therefore Christ commandeth, let not thy left hand know, This also the Bridegroome gives in charge: *Let my left hand bee under thy head, my right in thine eyes.*

Moreover, even as he is a faithfull Servant, which paieth many millions of Florens to his Master with so great trust, that not so much as a farthing flickes to his pitchy fingers ends: so hee dealeth most truely with God, who whatsoever humane praise he receiveth, payeth it all backe againe to this his Lord, nor reserveth the least part thereof to himselfe. Whereof notably *Chrysostome*: *It is the greatest vertue, saith he, for a man to ascribe all to God, to esteeme nothing his owne, to doe nothing for his*

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his owne glory sake, but to have his sight perpetually cast upon the Will of God. For this is he which will call for a reckoning of our life spent. But now a dayes the course is altered; and we feare not him greatly which is to sit iudge, and take account; but we are sore affraid of them, which shall stand at the Barre and be judged with us. Chrysost. Hom. 5. in Epist. 2. Ad Cor.

It falleth out sometimes, that Letters are delivered not to the right Owner whom they are written to, but to another; these if some wiser body receive, as soone as he lookes into the superscription, presently these Letters, will he say, belong not to mee; this titulary Preface speaketh not to me, nor doth so high a stile besie my person. Iust so doth he, which acknowledgeth praises to bee due not to himselfe, but to God, who deriveth all glory to God from himselfe, this man at length is a faithfull Servant, serveth God sincerely, his left hand knoweth not, what his right hand doth.

But so let thy left hand not

know, what thy right hand doth, not as though we may doe nothing in publicke, nor will have any of our workes to be seene of others, but so as not to be commended of others. It is not ingratefull almes to God, saith *Chrysostome*, which shall be seene of men, but which is done therefore that it may bee seene. *Chrysost. in Mat. Hom. 9.* Nay let them which beare an eminent and publicke person, doe some things publickely, and with that example animate others to attempt the like. Nor in this case let them bee of a fearefull and dastardly mind: for, as *Augustine* nobly, *If thou fearest Spectators, thou shalt not have followers, thou oughtest to be seene, but not doe to this end, that thou maist bee seene; publicke the worke, the intention secret.* *August. Tom. 9. Tract. 8. in Epist. Sancti Ioann. That they may glorify your Father which is in heaven. Matt. 5. 6.* But hee which is weake in vertue, must be made acquainted with that of properties: — *Learn to stay at home. Disce manere Domi. Prop. 1. 2. Eleg.* which
Gregory

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Gregory also very well remembering : But it is the part of those, Property.
saith he, that are very perfect, so to
seeke the glory of God by a demon-
stration of their workes, that they
know not how to expresse any in-
ward joy to themselves, for praises
offered by others. For then onely a
laudable deed is presented faultlesse
unto men, when the mind truly
scorneth to accept of commendation
for it : Which because all such as
are weake overcome not by perfect
contemning, it remaineth necessary,
that they keepe close this good,
which they worke. For many times
they seeke their owne praise from the
beginning to shew a worke, and many
times in the full shew of it, they de-
sire to lay open the Authors glory,
but being taken up with favours,
they are wrapt into desire of their
owne renoune : and when they neg-
lect to examine themselves within,
they know not what they doe bring
outwardly displayed, and their deeds
march for their owne advancement,
and this service they imagine they
performe in favour of the Great
giver. And indeed this threefold ob-
servation

servation is to be kept of these men.

First, let them cast the eyes of their mind upon GOD as every where present, whether they doe any thing privately, or publickely: Let them wish to please GOD alone, as if God onely were in the world: although it bee hard for these weaker ones not to loose God abroad. The other: Let them set out no signes of their good deeds: to cry vertue about the streetes, is to make it nothing worth. This publication is a Trumpet, calling Spectators together which may looke on, and praise it. Christ prohibiting this: *When thou doest thine almes, saith he, doe not sound a Trumpet before thee. Mat. 6. 2.* So also will hee have our fasting to bee covered, least they be described as it were in the countenance: *But thou when thou fastest, annoynt thy head, and wash thy face, that thou appeare not unto men to fast, but to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Ibid. v. 17, 18.* So let our goodnesse looke inward. The

third;

third : Let such men as these, shun not onely the open world, and hide themselves from eyes to bee their praisers, but let them shun themselves, and forget what they did, least happily they become selfe-pleasers. *Let not thy left hand know what thy right hand doth.* Very weil Iob. *Though I were perfect, yet should not my soule know it.* Iob. 9. 21. Let a spirit, Christian friend, let a good and upright spirit know what thou art about to doe, this will direct thy deeds; nor let it much deliberate with the flesh about them, otherwise thou shalt be entangled with a thousand reluctances, and stubborne humours, and innumerable other intentions, smelling of flesh and earth will intermixe themselves, thus thou shalt rather seeke thy selfe then God. Therefore so performe thy worke, that the flesh may not bee conscious of it, and looke after this one thing : To will what God will. *Let not therefore thy left hand know what thy right hand doth :* Let thine almes, and thy other good deeds bee most secret, and

and voyd of all ostentation. But thy hand is then as it were conscious of thy benevolence, when it is made a chiefe actor in bestowing it. Wherefore if it be sufficient that thy right hand should know it, let not the left also be used. Be thou so farre therefore from all love of ostentation, and this desire of Hypocrites, which lay their deeds in open view, that thou, for thine owne part, wouldst have thy doings utterly concealed, nor looke after any witnesses, nor wouldst so much as take any notice of what thou dost well, nor remember the things any longer then thou art about them, and mayst presently put in oblivion what thou hast performed, least thou shouldest bee taken up with selfe-admiration, *forgetting those things which are behind, and reaching forward unto those things which are before. Philip. 3. 13.* But if wee be posselt with a greater estimation of our owne deeds then is fit, if our mind bee carried up and downe with the matter, we shall bee rapt up with our selves for spectators,

Selfe conceits.

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spectators, admirers, and praisers
of that which wee have done,
which is nothing else, then if the
other hand bee employed without
any need. *Chrysostome* plainly to
the matter: *Nothing* saith he *doeth* Negligentia
res facit, et
in arrogantia
amollit.
so much frustrate and spoile good
workes, as the remembrance of those
things which wee have done well,
for it begets two evils: it maketh
us more negligent, and sets us on the
wings of pride. *Chrysost. Hom. 12.*
in Epist. ad philip. God in times
past gave charge that his Altar
should bee built not of hewen
Stones: *And if* saith he, *thou wilt*
make me an Altar of stone, thou shalt
not build it of hewen stone: for if
thou lift up thy tooke upon it, thou
hast polluted it. *Exod. 20. 25.* Is
there so great Religion in this?
much truely. Stones are hewen,
that they may bee lookt upon,
those that are to be placed within
side the wall, need not any po-
lishing of Tooles. So God in the
Soule of man as it were an Altar
built to him, approves those ver-
tues, which are practised out of a
pure and simple intention: but
such

such as are therefore practised, that they may be seene, are like hewen stones not fit for this Altar. It is enough and enough to all good minded men, that their righteous dealings shall in the last day of Iudgement bee knowne of all both men and Angels. This at length shall bee true honour, to have done well, and to bee commended for it by the whole World.



CHAP. X.

How diverse and manifold an intention is.

THe Salamander is no great Beast, but a little Creature of a speckled and bright spotted skin, like a Lyzard, but it carries so much poison about with it, that if it touch the root of a Tree, it killeth all the fruite in the root, and takes

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takes away all life from the Tree. The Divell, that Orcinian Serp-^{Hellish}pent, the most true *Salamander*, to be consumed with no fire, if he set his teeth into the root of a fruitfull Tree, corrupteth it all over. The root of alour doings is our intention, if the Devill do but touch this, and infect it with the poyson of an ill intention, the whole tree becomes unfruitfull; every venomous deed whatsoever is made unprofitable, perverse, poysonous, which is hurt by this tricke of the subtile fiend. It is a knowne saying: when the intention which goes before is untoward, every deed which followes after is naught. *If thine eye bee evil, thy whole body shall be full of darknesse.* Wee shewed in the Chapter next before how neare a Kinne it is to an evill intention, for a man to proclaime his worke: now wee must expresse how various an ill intention is, and how from many severall fountaines this kind of poison issue:h.

Scarce any thing springs out of the earth, which doeth so fortifie
and

Shootes

*Oculi inf-
pientium
Septemplexes.*

and enwrap it selfe against winter, as an Onion : seaven Coates are not enough for it; but moreover it fasteneth the head under ground. Not unlike to these Coated Onions are the eyes of those, whereof the Sonne of Syrach. *A foolses eyes are manifold. Eccles 20. 14.* They have many Coates like an Onion. Such eyes are not single at all, as Christ would have them. Most like to these eyes, and these so well cloathed Onions is an ill intention : if thou take away one coate from her, there is another at hand : dost thou take away this also ? another is presently to be scene. And even as Onions doe hide themselves, so likewise an ill intention : no mortall man can sift her out sufficiently, and search deepe enough that way. An evill intention, will not seeme evill; she wants no kind of colours or pretences. Christ reprehended the *Pharisees*, for causing a Trumpet to be sounded before them, when they went to give almes, they casting the Coate of a very honest excuse upon the matter : Wee doe
not

not these things, said they, to set forth our liberality, but to call the poore together, not that others may call us bountifull, but that the needy may come all about to the Dole. Fooles eyes looke sundry waies at once: an ill intention is manifold, of a speckled, and changeable coloured skinne, like the *Salamander*.

All of us by nature long to know, but how diverse and multiplicitious is the intention in this onely desire of knowing? Curiously

Bernard: There be some, saith he, which desire to know, for that end onely, that they may have knowledge, and this is idle curiosity.

There are, which desire to know, that they may be knowne, themselves, and this is filthy vanity:

be sure these people shall not escape the scoffing Satyrist, reading

this Lesson to such as these:

Pinne for that skill, which no man was ever the better for but thy selfe.

Persius, Sat. I. And there are, which desire to know, that they may sell their knowledge, namely for money, for honours; and

this

*Scire tuum .
nihil est,
nisi scire
hoc scias .
alter.*

this is filthy gaine. But there are some also which desire to know that they may edifie, and this is charity. And some likewise there are which desire to know, that they may be edified, and this is discretion. Of all these the two last onely are not found in any abuse of knowledge; for as much, as they labour to understand onely for this end, that they may doe good. *Bern. Sermon. 36. in Cant. med. Loc.* how manifold an ill intention is in one thing: loe, how many study not for their life, but for their purse! and what a number vanity and pleasure, gaine and curiosity drawes to their bookes. *Seneca* observing the same: Some, saith he, come not to learne, but to heare, as wee are led to a Play for pleasure sake, to delight our eares with speecch, or voice, or merry jests. You shall see a great company of Auditors, which make toyrcers inne of the *Philosophy Schoole*; they doe it not, that they may put off any of their vices there, that they may receive any rule of life, according to which they may square their manners, but that

Language
Conceits

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that they may find sport for their eares. And yet some come with Table Bookes, not that they may note matters, but words, which they may learne as well without profit to others, as heare without their owne.

Senec. Epist.
108. post
init.

The intention of those is in a manner as diverse, which come to Church to heare a Sermon. Some draw nigh, not that they may learne, nor that they may become better, but onely for to heare. Others that they may passe away the time, and feele their stay the lesse till dinner: others that they may doe according to custome, these that they may sleepe, and take a sweet nappe before noone; the Preacher is instead of a Minstrill to them, softly lulling them asleepe. Moreover others are present at Sermons that they may prattle, and maintaine a talke sometimes with this body, sometimes with that: others that they may obey their Masters command, because they cannot otherwise choose; whether they will or no, they are driven to this kind of duty.

Another

ty. If any one now enquire : From whence I pray after so many Sermons, after such loud cryes, after so many serious exhortations, doth not the world put on a new face of honesty? it is easie to answer. Very many come not at all to Sermons, too many others, although they come, a good intention is wanting; they are drawne by curiosity, by custome, by necessity; for many, if they had the Law in their owne hands, would stay out altogether, and of those very people which frequent Sermons: who is it for the most part which brings a mind free from other thoughts? which aboundeth not with innumerable fantasies, which giveth his mind seriously to what hee heareth, which in conclusion will be the better? You shall hardly find an Auditor wholly composed to heare. Here is the griefe of it, because a good intention goes not along with them to Church, or is changed into another by the way, and very easily is bent into an evill one. Excellently Senec: *Ece, saith hee, which waites upon the*

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the Schooles of Philosophers, let him carry away some good thing every day, let him returne home either the better indeed, or the better to be wrought upon. Senec. Epist. antedict.

The very same I shall say of the Sermons of Christians: hee which comes to Church to heare the Preacher, let him alwaies carry away some good with him; let him returne home either the better indeed, or the better to be wrought upon. But he shall so returne, who-

soever will, for that is the power of Christian erudition, that it becomes a very great helpe to all Auditors of

a sincere intention. whosoever cometh into the Sunne, although he come not to that purpose, shall be

Sunne-burnt. They which have sate in an Apothecaries Shop, and stayed there any long time, carry away the smell of the place with them. And they which have bin with the Preacher, must of necessity have got somewhat, which had profited even the negligent. Marke what I shall say; negligent, nor obstinate. What therefore? doe wee not know some, which have

Aut sanior,
aut sanabilior.
or.
Either sound
or in better
case.

Teaching:

Quia in se-
lem venit
&c.

sate

*Admodum do-
centi, et disci-
pulis debet
esse propositum:
ut illi
prodesse velit,
his proficere.*

sate many yeares under the Pul-
pit, and got not so much as one
looke like it? such as these, would
never reape any profit, but onely
heare. *Attalus* both a subtile, and
eloquent Philosopher was wont
to say: *The Master and the Schol-*
lar ought to bee both of one mind;
hee to bee willing to profit, this to
proceed. Hereupon let no body
marvell that hee hath received no
benefit by so many Sermons, but
let him marvell that hee would re-
ceive none. This is the businesse of
a good intention, and earnest en-
deavour. But let us proceed far-
ther.

Selfe-love knowes how to infi-
nuate it selfe in the finest manner
almost into all actions, and whiles
by degrees, and closely it with-
drawes a good intention, it puts an
ill in the place. Selfe-love is a
friend to all pleasing affections,
and teacheth thus one thing
thoroughly, to seeke ones selfe.
This is the very fountaine, this the
Originall and root of all evill in-
tentions. Every man hath his plea-
sure: there is none but is a favour-
able

*Trahit sua
quemq. vo-
luntate.*

rable Iudge in his owne cause,
 which can endure nothing lesse
 then to hate himselfe. An ill in-
 tention alwaies seekes after either
 delights, or riches, or dignities,
 but not eternall ones. For this is
 the difference betweene a good
 and evill purpose: the good never
 but hath an eye to some eternall
 thing; the evill is contented with
 such as are transitory and vaine;
 this takes up all her time, to looke
 upon her selfe and her own commo-
 dity. And this forsooth is a subtile
 kind of Idolatry, and most privy
 adoration, to be found in all dead-
 ly sinnes, when the furthest end is Maiee
 placed in the Creature, which
 should bee reposed in the Creator
 onely. But there is scarce an of-
 fence so grievous, so it bee secret,
 whereupon that spotted and speck-
 led Salamander cannot put a false
 dye of innocency. An ill intencion
 hath her pretences, colours, names,
 titles, shapes, wherein shee can Maskes
 faine her selfe beautifull. And
 where I pray doeth not Avarice set
 forth it selfe under a Cloake of
 Parsimony? The pompe of appar- Frugality
 I rell,

Triumph-
eth.

rell, and excesse of dyet, and all kind of intemperance, advanceth it selfe under the name of necessity: Ambition creepes forth under the scheme of Office, duty, assistance. Envy applaudes it selfe in the title of most just indignation. An ill intention ever finds a hole open, at which it may escape, for it is most subtle: but let us demonstrate the matter by examples.

First of all for worldly respects; alas how much good is usually omitted, and how much evill committed? who almost is there, which gives not heed rather to other then himselfe, nor weigheth so much what his owne duty is, as what other mens opinion. How many which being reasonable honest men in the rest, should yet use more meanes to helpe others forward in a right way, but are hindered with these very respects: and what, say they, would this and that man speake of it, how would such and such dislike it, what lousing eyes would they cast upon mee? A thousand such things there are, whereupon variable eyes
are

*Oculus optem-
plices.*

are continually shot. A single eye respecteth the one and onely honour of God. Hee which hath a single eye : this, saith hee to himselfe, is my good meaning, and this is my conscience; this my care, and this my duty : whatsoever this or that body objecteth, whether it please him or the other, I stand not upon that : this ought to bee done, and therefore no care is to bee taken whether they like it or no. I regard God, not men; whatsoever mortall people say, if the King immortall command otherwise, I follow him.

Againe, and which is to bee noted in the second place : What strange things are not done onely for a little gaine? the Merchant to fly poverty runs to the Indies. I Worlds end passe by innumerable Slaughters and Robberies. It is the common rule of the world : the smell of gaine is sweet out of any thing, or any way. Wee doe infinite matters onely for a little lucre sake, which if we did with a right intention, for the love of God, should not lose its reward. Hee said very true :

Lucre

I Worlds end

Pauperiem

fugiens Mer-

catos currit

ad Indos.

Lucri odor

bonus est ex

qualibet, re

et qualibet

modo.

I 2

Men

Men run a great way for a small living, but many will scarce lift one foot from the ground, for eternall life. Wee seeke for that which is nothing worth; there is sometimes filthy striving about a poore farthing: and we thinke it nothing, to let our mind run day and night upon a small promise, and that which never comes to passe. *Thom. a Kemp. l. 3. c. 3. n. 2.* Iethro in old time reproving his Sonne in Law Moses: *The thing, saith hee, which thou doest, is not good: thou wilt surely weare away. Exod. 18. 17, 18.* The very same is to bee uttered againe and againe to all those *Cor. morants*, which live upon the catch, every one of these must have this *Item*: What dost thou, O Man, thou wilt surely weare away; thou wilt make a foole of thy selfe: the thing which thou doest, is not good: but to make it good, use a good intention, that thou maist be a gainer, let goe gaine, especially all which is not honest, or which useth to runne away from a good conscience.

*Scuto labore
consumeris*

Thirdly, how much is endured
in

in respect of pride ? it is most true :
 either bee not proud, or be patient.
 Many dissemble when they are
 a cold, that they may not spoyle
 the grace of their fine cloths ; they
 will not put on good thicke Coats,
 and soundly lined like Farmers.
 So the shooe be neat and sit close
 to their foote without wrinkles,
 although it wring it is no matter.
 His Coller pincheth this proud
 man , his Dublet that. Another
 that hee may shew the strength of
 his pride, refuseth not to be loaded *Expresse*
 with Garments, this body that hee *the spirit*
 may goe according to the fashion,
 is ready to starve himselfe. Nay
 forsooth, we have got a tricke to
 cate pint, that we may bring our *Crest 173.*
 faces to a dainty white colour.
 What should I say of other Tor-
 ments of this madnesse : these and
 other things more then can be ut-
 tered pride beareth patiently, but she
 beareth them for her selfe and her
 owne ends, which if they were un-
 dergone with a Right intention for
 Gods sake, how highly would his
 goodnesse reward them? Such a
 Vassall of pride as this hath also

*Stult to labore
consumatur.*

this lesson rightly played to him :
*Thou wilt make a foole of thy selfe
 at last.* Sir Thomas Moore, a man
 as religious as learned, by chance
 lookt in upon a maid in her
 Chamber, standing before the
 glozing judge her Looking-glasse,
 which platted her haire with great
 labour and paine, to make her a
 broad fore-head, and laced her
 stomacher very strait, that shee
 might seeme slender. Sir Thomas
 spake to her : *Vnlesse God, saith
 hee, reward thee with Hell for this
 mighty paines, certainly he shall doe
 thee great injury.* And hee did seri-
 ously affirme, hee was verily per-
 swaded, *That many in this life did
 get Hell with that trouble, with
 one halfe whereof they might have
 purchased Heaven.* For what of
 what must wee thinke this commeth
 to passe, but onely of a good inten-
 tion.

Fourthly, what is not done to
 gaine, retaine, and encrease fa-
 vour ? heere no labour is spared, no
 trouble refused, nothing thought
 intollerable : to waite whole daies
 in presence of great men, is account-
 ed

ted no paines. Some religious men in times past, stood divers yeares together upon Pillars, and from thence tooke their name, *Simon* the *Stilite*, *Daniel* the *Stylite*, *Alipius* and *Theodulus* the *Stylites*. These men stood day and night to worship the Lord, and keepe downe their bodies. This Sect of *Stylites*, standing certaine yeares continually had an end, but theirs not so, which stand upright many houres together, and expect a little favour onely, which notwithstanding is placed upon a slippery stone and ready to turne up the heeles, and may farre sooner be lost, then gotten. *Ioseph* the Viceroy of *Egypt*, *Pharaoh*, next unto him in power, but another King succeeded, which refused to know *Ioseph*. How deare to *Darius* was *Daniel*, and yet all the favour of *Darius* could not deliver *Daniel* from the Denne of Lyons. *Achitophel Absolons* Iewell *Tarant.* was a Counsellour in greatest Grace, but this grace put not a Gold-chaine about his necke, but a Rope to hang him, *Haman*

most high in favour, and almost another *Assuerus*, yet by these golden stayers of favour hee went up to the top of a stately Gallowes. And what was *Belisarius* under *Iustinian*, a Generall most renowned for so many Victories? hee lost at length not onely his favour, but both his eyes also, being tumbled downe to extreame poverty. Who was *Seianus* under *Tiberius*? ere while another *Tiberius* in a manner, was dispoiled of his reputation and life also; being drawne with an Iton Dragge, and cast into the River *Tiber*. The day would sooner end, then I could expresse even the Titles onely of these Tragedies. Let *Argus* have a thousand eyes; no man can deny that favour hath a thousand wings to fly away withall. And yet this light and inconstant Gossip is pursued with such earnest desire, and entreaties, is gone about with so many labours, is sought for with such sweating, with so many solicitous thoughts and cares, is scarce after all, and very hardly obtained: to hold her when she is obtained, no lesse

lesse labour and care is bestowed, the mind being alwaies fearefull, and troubled every way, least what is purchased with so great charge, may be all dispersed with one little blast. So you may see these Hunters, for favour alwaies trembling and doubtfull, ever solicitous, and fearing the losse of credit, as the greatest hurt that can happen; the sound of a shaken leafe chaseth them. *Levit. 26. 36.* They sleepe in a manner like Hares with their eyes open, they doe so shake at every blast of favour. For (which is a great evill) they begin now to have need of fortune: their life following is doubtfull, suspicious, fearefull of chances, and hanging upon the Moments of Time. They never set their vertue on a sure foundation, but bid her stand aside in a slippery corner. Marke these things I beseech you Courtiers, marke them other people. And what a hard servitude is this, to doe and suffer these things day and night for favour, onely of favour? He which should doe and suffer these things with a

Inimicus gratia gratiam.

good intention, for Gods sake, how much advantage should hee beare away? But now whiles this man and that, and another and another neglecteth this, every one of them must have this Lesson played him: *The thing which thou doest is not good; thou wilt make a foole of thy selfe in the businesse, a very foole, a most egregious foole, for thou doest this, that thou maist hurt thy selfe with a great deale of paines and trouble.*

*Stulto labor-
re consumitur*

Fiftly, what doe not others out of Court endure, both men and maid Servants? They must swallow many times not onely words, but also blowes. How often doth a Master, or a Mistresse cry out when they are moved, rogue, hangman, foole, beast, slave, asse, villaine; after these Thundering words many times followeth lightning comming from the hand, Cudgels fly about, and whatsoever weapons anger and madnesse bring in play. And what gaine have the poore wretches by this? a little wages, some slender fare, and for the most part out of season, and most

most commonly cold. Whosoever beareth these things for that end onely that he may live, weares out himselfe also like a foole, a very foole in the businesse. But if a Maid or man Servant offer these things with a generous mind to God, and faith; Lord, for thy sake I will suffer my selfe to bee wearied and vexed, for thy sake, my Lord I will endure all these things: for I know very well that thou art a more gentle and liberall master. then hee to whom I am enthralled; of thee, my God, I will expect my reward. Hee truly is wise which selleth his paines to, as Saint *Paul* excellently instructeth such kind of people in these: *Not with eye service as men please, but as the Servants of Christ, doing the Will of God from the heart.* *Ephes. 6. 6.* Sixtly, what misery doe not Mechanicall workmen endure? They returne early in the morning to their hard labours, and follow the same till darke night, yet many times they rub out scarce one browne Loase for themselves and their family: they suffer heate, *strokes,*

stinkes, frost, very many inconveni-
ences for a little gaine, who is poorer
then many of these, if we looke onely
upon the body? and who againe is
richer then these people, if any one
of them shall likewise say in his
mind: My God, I poure these drops
of my sweat into thy hand, I offer
all my labours to thee, for thy sake I
am wearied, Good Lord, thou art
that rich Housholder, which never but
surpashest the paines of thy Servants
in liberall payment, nor sufferest any
thing to bee done gratis for thee,
more then to doe it: thy rewards
infinitely exceed our poore endea-
vours. I therefore consecrate and
present to thee all my sufferings, to-
gether with thine owne Sonnes: of
such as these bringing all their mat-
ters to God in this manner, Saint
Paul truly, That in every thing,
saith hee, yee are enriched by him,
in all utterance. 1 Cor. 1. 5.

If we cast our eyes round upon
all estates and orders of men, sure-
ly wee shall find many things to
bee endured in all of them. And
even you your selves, whom wee
salute as rich and blessed, and a-
dore

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dore after a sort, have you not your shares of troubles and vexations? which of you complaineth that you want somewhat to endure? it sounds of vertue when every good man, althoughest, dares say with a generous spirit: *O Lord give more, send harder things for me to suffer.* The case standeth very well with this man, such a request as this is a cleare signe of a pure intention. But you others, O fortunes darlings, O great ones, and abounding with all kind of wealth, and how doe you beare your afflictions? I doubt not at all but you are perplexed many waies, although yee say nay, which in this case are not to be credited: nay I am verily perswaded, that you are often more grievously, though more secretly tormented then any men of the strictest Orders, whose life is a mere act of penitency: You have softer Beds indeed then those poore men, but it may be a question, whether you, or they sleepe quieter, for wee doe not goe to Bed that we may lye well, but that wee may take our rest well: I cannot not deny the time
of

182 Of a Right

Barley
pudding

Rent

of your rest to bee longer then theirs,
but I know not whether I may be-
leeve it to bee sounder and sweeter :
there bee very many things which
disturbe your sleeping, which doe not
theirs one jot. You have much more
variety of meates and farre better,
but it may be a question againe, with
whom they relish better, neither in-
deed doe I doubt, that to many which
are kept to their flint, their Sallers
and Oate-meale, pottage, boyld
Barley and Lettice tast more plea-
sant, then Capons to you, fed with
nothing but white bread and butter,
and the very braines of Iupiter doe.
You have more and more curious
Clothes then they, but here also let
me aske the question, who have the
fittest, they which suffer the least
cold in them, and are least pinched ?
Their shooes seldome hurt poore peo-
ple, but you more commonly. You
have greater leasure, and more holy
dayes, but perhaps many labour with
more case then you play. Lastly you
have freer liberty then poore people,
but many vices accompany your li-
berty, the remorse of mind, and deepe
wound of conscience. Now therefore,
observe,

observe, I beseech you, whether yee come to Bethany for Christs sake, or else to see Lazarus; whether yee sustaine those things which yee ought to sustaine, with such a mind as is fit. Two men hung by Christ on either side upon mount Golgotha, both of them Theeves, both Crucified, both dyed by this one and the same punishment, but one was received into Paradise, the other into Hell. What I pray made such an unequall division betweene them equally guilty, and having equall execution? *Intention.* Hee desired Besought Christ to accept of his submission; the other turning away from Christ, ended in impatience. This is the way from the very like crosse, to contrary Kingdames, if the intention be so different.

Therefore wee must take great heed, that we be not the Worlds Martyrs, the Divells Confessors, the Disciples of Mamon, and the Schollars of *Venus*. Selfe-love finds out a thousand cunning trickes, the most smoothly perswaderh what she list, and takes for her scope private Iudgement, Determination, curiosity, nation.

curiosity, selfe-will; this it doth, that it may make intention, wrong, unsound, farre from God, and such from which God justly turnes himselfe away. If you offer one that is very hot and thirsty the best Creame that can be to drinke, yet if it be out of such a Cup wherein a great many flies are swimming, doe you thinke you shall doe him a courtesie? who will presently drinke, although hee bee sore athirst? the snow-white licour invites him indeed, but the Creatures that swim up and downe make him affraide: first throw out the little blacke birds, afterward bring the milky Nectar to him. So good workes, like a white and sweet potion, like the daintiest Dishe's, shall for all that never be pleasing to God, if Vaine glory, selfe-will, curiosity, covetousnes, Selfe-love and conceit defile them. Dead Flyes spoyle the Apothecaries Ointment. *Eccle. 10. 1.* So all intention which is not right and sincere, corrupteth and destroyeth the most excellent deeds that can be: who would not laugh

Bugs

at that Inne-keeper, which inviting a stranger into his Taverne, with most gallant words : Good Sir I pray turne in hither, I have very rich and delicate wine indeed, but that it is a little sower ? Out upon you with this your delicate wine, which is either sower, or water-washt, or dull. GOD in times past makes this very complaint by the Prophet *Esay* : *Thy Wine is mixed with water.* *Esay* 2. 22. The same may bee spoken of many : *This deed of his, these workes, this service of his, this industry, this endeavour would be good wine, unlesse it were mingled with the water of an ill intention : when the intention which goeth before is untoward, every worke which followeth after is wrong, although it seeme to be right.* *Greg. l. 1. Dial. c. 9.* In the old Law, when any person that had the Leprosie was to bee made whole, the tippe of his right eare, and the thumbe of his right hand, and the great toe of his right foot, were to be anoynted with Oyle. *Levit. 14. 17.* What doth God more commend unto us
by

by this observation, then when we are about to use the oyle of mercy, or give almes, or performe any deed of Charity and Religion, that wee touch nothing that belongs to the left side, that no ambition, no boasting, or wrong intention intermixe it selfe. *Let not thy left hand know, what thy right hand doth.*

Two Women strove about a Child before *Solomons* Iudgement-Seate, both of them indeed had a Child, but one a living Child, the other a dead; for she had overlaid it in her sleepe. This contention instructeth us, if we mar'e it. Wee indeed pray, give almes, assist with counsell and hand, use abstinence and other things; good Action begets these Children as it were, but unlesse we watch over all these things, unlesse a most sincere intention alway defend these Infants, wee overlay them with carelesse sleepe, our prayers, our Almes-deeds, our abstinence, and all kind of suffering wee destroy with drowlinesse, and so take away what life and strength soever

was

was in them before. For as *Richardus Victorinus* excellently: *That which the body is, saith he, without the soule, the same is an action without a good intention.* Victor. *tract. 1. De statu inter Hom.* If therefore these Children of ours bee deare unto us, if wee will not labour in vaine, let us alwaies labour so, as to doe those things; not because it so pleaseth and agreeth with our humour, nor because it is the fashion, or because it is done of others, but because it pleaseth God so. Let a single eye aime at the one and onely honour of God in all things, wherein it refuseth to erre. Let God be the cause, why wee doe these things, avoyd the other, endure those things. If now, as it falleth out many times, they bee more slacke in recompencing our paines, upon whom it is bestowed, we have God for our Surety and Pledge: what God said to *Abraham*, let all that are of a good intention account the same to bee spoken to them: *I am thy Shield, and thy exceeding great reward.* Gen. 15. 1.



CHAP. XI.

President *That Great Herod the Aſcalonite,*
was a notable example of an
evill Intention.

Burning

I*Vo, a man learned and religious, of the Order of Saint Dominicke, was ſent Embaſſadour by Lewis King of France, to the Sultan of Damascus : A marvellous thing happened to him in his journey, and as is credible, was done on purpoſe for the inſtruction of many in this manner. An old Woman met Ivo in a certaine place, carrying a Pitcher full of water in one hand, and a Copper Veſſell full of fire coales in the other. Ivo wondering at the ſtrange approach of the old Wfe bearing fire and water, enquireth what theſe things meant ? to whom the old woman : I carry Coales ſaith ſhee, that I may ſet Paradife on fire with them, and burne it up : I carry*
water

water, that I may quench the infernall flames and destroy Hell. And now I wo wondering more at such a desperate answer, demandeth farther, to what end shee went about such things, and for what good? *That hereafter saith shee, all intention which is not right and pure, may cease, that no man may be righteous onely in hope of Heaven and reward; no man also may hate sinne for feare of punishment and horror of Hell, but for the onely love of God, and desire to please him.*

There came three great Princes from the East, to the Manger and strawye Cradle of the Babe Christ:

In all their Iourney as well in Herods House, as other places, they were heard to answer things so frequently, as that of a most right

intention: *And wee are come to worship him. Mat. 2. 2.* But Herod also pronounceth the very same with sober mouth: *That I may come and worship him also. ibi. v. 5*

Here no hope of reward, or feare of punishment intermixt it selfe; nor indeed is there any mention made either of Heaven or Hell:

the

Palace

Readily

Et venimus adorare eum.

Earnest

The Wor-
shippers are
ready.

the onely end of the *Bethlemiticall* Voyage, is Divine Worship and Adoration. As well *Herod* as his Guests seeme to agree upon this truly sacred intention. They are ready to goe to worship, being provoked neither by any feare of punishment, or hope of reward. And who can say *Herod* determineth not the same, as those pious strangers? But now wee will demonstrate, that there is as much difference betweene the intention of *Herod* and his three Guests, as is betweene Heaven and earth: And *Herod* shall appeare to be an egregious Idea of an ill intent.

*Vltimum in
actione, pri-
mum est in
intentione.*

It is the common saying of Philosophers: *The last thing in action, is the first in intention: the end is that to which all things are referred.* That is manifold by daily experience, one taketh upon him diverse kinds of labours, this weeke he bringeth in Lime, the next Tiles and Stones, the third Sand, the fourth Boards, afterwards hee deliberates with his friends; one while hee measureth this, another that; now hee turneth

neth about his Compasses, and then hee telleth his mony; one while he talketh with Carpenters, then he sendeth for Masons; now he hireth a Glazier and a Smith, and wherefore all this? For a House. A House is the end of all this, the first indeed in intention, but the last in action. *Matthew* reporteth of three great Lords taking their Journey from the East towards Ierusalem; this journey was long, difficult, laborious, and of great expences. But what is the the end and scope of this our journey? The adoration of the new King. *And wee are come to worship him.* All the way they meditated upon this: *We are come to worship him.* This intention of theirs set the voyage, this laded them with diverse gifts, this prescribed necessities for the way, this brought them to *Hierusalem* the Metropolis of *Iudea*, this sought the entertainment of *Herod*, this most faithfully obeyed the conducting Star: the end did dictate all these things, truly a most excellent and laudable end, *And we are come to worship*

Dynastar.

Appointed

ship

ship him. But Herod also saith the same, and that with the same words: *That I, saith he, may come and worship him also.* Who would not beleeve Herod and his Royall Guest to be of one mind, of like purpose, of the very same intention? But see I pray, as much as Heaven and earth differ, so much the mind, purpose, intention of Herod, and the three Sages disagreed. Their end was the best that could be, none worse then his. Hereof these are most cleare arguments.

Mat. 2. 3.

First of all, *When Herod the King had heard these things, he was troubled.* The matter is suspitious already, and behold the first Argument of an evill intent, to be troubled. A man of a good meaning is never wholly troubled, howsoever the businesse goeth, although all things fall out in the foulest manner, he altereth not, he is like himselfe. *There shall no evill happen to the just. Pro. 12. 21.* For hee cannot fall from the good intention which hee hath: Herod therefore was troubled, because he feared to be thrust out of his Kingdome.

Kingdome. But from whence is this feare? being too great a friend to himfelfe, hee loved and fought himfelfe fo fervently. In the yeare 1414. there were three Popes, (that was the ftaine of the Age) *John*, *Benedict*, *Gregory*. In thefe troubles, *Iohannes Dominicus*, one of the purpled Fathers, a very sincere man, could not diflemble his truly honeft mind and intention. For though he alone could doe all things with *Gregory*, and by him alfo had beene raifed to that ftate, yet notwithstanding hee failed not to advife *Gregory*, that hee fhould defcend of his owne accord from fo high a Throne, whereinto hee had entred by a negative and unlawfull way. *Gregory* obeyed one fo fincerely admonifhing. The other two were removed by force from this Sea. Which done, *Iohannes Dominicus* the purple Senator, endeavouring to reduce himfelfe alfo into order, went to the Counfell of *Conftance*, put off his purpofe for another that fhould bee more worthy, and placed himfelfe below Bifhops. See, how many waies

E and

To reforme

and how happily a right intention triumphed over ambition. *Herod* because hee was so ambitious,, therefore also so troublous. If a man had blowed into his cares day and night, that the *Messiah* was borne, but neverthelesse would doe not the least hurt, nor that he came to take away Kingdomes, but to give; Notwithstanding *Herod* in this most troublesome state would have feared daily, nor cast any thing else in his mind then the speedy slaughter of the Infant King. But if one little veine of *Herod* had flowed with a right intention, hee would have reasoned thus with himselfe: If the Child be borne which is the *Messias* and *Christ* indeed, God will be with him; but if otherwise, I trust God will stand on my side, But the wicked King gave place to no such honest thought, his mind run upon this one thing: Let this Child dye, let him dye; and although I must stab him through a thousand, although through foure-reene thousand bodies, let him bee stabbed, let him be slaughtered, let him

Smite

him dye. *That so many Children were slaine, is the assertion of the best authors.* And yet covering this Parracides mind with such pious words and countenance; *That I, saith hee, may come and worship him also.* The first signe that betrayed evill thoughts under a faire spoken tongue, was disturbance. *And when Herod had heard these things, hee was troubled.*

Secondly, *And when he had gathered all the chiefe Priests, and scribes of the people together, hee demanded of them, where Christ should be borne.* What was the intent of *Herod* in this? To know the place where the Child was borne. What hurt I pray is this? This forsooth, because there is no good at all therein. To desire to know, is of it selfe indeed, as they call it, an indifferent intencion, which is neither good nor evill; hereunto if an evill action be joyned, neither of them can bee tearmed good. And why would *Herod* know the Country where Christ was borne? whether that he might

salute, present gifts, adore him? That he might murder him. This was his mind, this was his intention. Thirdly, *Then Herod when hee had privily called the Wise men, enquired of them diligently what time the Starre appeared.* Neither is this a signe of a good intention. To call the Wise men, was no evill; to call them privily, was little goodnesse, and next doore to evill. *For every one that evill doeth, hateth the light, neither commeth to the light, least his deeds should be reprov'd.* John. 2. 10. This is a sure signe of no good meaning in any one, if hee labour so much to hide, cover, keepe close a thing, that it may be no waies knowne of others: this person hates the light, and desireth that not himselfe, but his faults may lye hid.

Many things without question are done in private, which are never so much as spoke of; the Court hath her secrets, and so the Campe, and yet in these very places, no body feareth to have his witnessse, if he know it to be necessary.

cessary. How much almes is given privately by some, when the Author is knowne scarce to one, many times to none & Religiously this, holily, and to the mind of Christ. If yet they which give, did understand it to make for the greater honour of God. that they should be knowne, it is like they would not suppress these speeches: *I am the man, it is I that give. Vices are not after the same manner: for there are private places and corners, where they play, where they drinke, where they steale embracesments. where they take untawfull paines. These fly Merchants, these Players, these good fellows; these Lovers will bee knowne by no meanes. What Orator can perswade such as these? It will bee for Gods honour that it should bee knowne, who they are themselves, and who their companions. They heare nothing, but they bind everyone with threatening, either hold thy peace, or pay dearly ^{And file are} for it. There is none of them from ^{feri.} whom thou canst wring this speech: I am a Gamester, I am a Companion,*

Tellis p.
rump. f.
pella.

panion, I am a Wencher, and a Spend-thrift. These things use to be done by stealth & privily. But this same privily, is an evident token, that all these things are done with no good meaning: Things carried in secret, are for the most part not without suspicion. Herod therefore while hee privily sendeth for the Wise men, maketh himselfe openly suspected of an ill intent. From this corrupted root, there sprang up such branches. Whatsoever Herod did here, hee did viciously. When the intent which goes before is perverse, every deed which followes after is naught. As soone therefore as he had privily called the Wise men, hee enquired of them diligently the time of the Starre, hee sent them away to Bethlem, commanded every thing to be narrowly sought out, and tidings thereof returned him: all maliciously, and with harme enough, for he added a most deceitfull and wicked intention: That I may come and worship him also. Behold a Divell. but a faire one, and trimmed up in the habite of an Angell. O most subtile Fox!

An Angels
Plumes

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his
n,
th
ed
st
-
y
e
e
 Foxe! our Saviour not without
 cause gave that name to the Hero-
 dian breed. They trusted to cover
 a bloody, inhumane, mischievous
 mind with a Foxes cunning.

Wilynesse

But Herods sacred Senators,
 and privy Counsellors, of what
 mind and intention were they? Of
 a diverse: For when the Counsell
 was called out of course, it is cre-
 dible that there were some of
 them which said: What Divell
 hath brought these Out-landish
 men from the East Country, as if
 wee had not enough to doe with-
 out them? You might have heard
 another say: I would have these
 Idolaters, to stay at home, and
 not come and disturbe our peace.
 Another cursing them, said per-
 haps: Let these fellowes goe
 with a mischief, they have made
 us ashamed of our selves. Must
 they know these things in *Arabia*,
 and must we be ignorant of them
 in *Iudea*? Others, a little more
 modestly: We owe this out of
 duty to the King, to whom wee
 have obliged our selves for per-
 formance of this matter, there-

I will
when I
needs
must

Adiaphoræ

Perturbation

fore it behooves us to goe to our Bookes and search, which is the native Country of Christ. But neither were these men of so praise-worthy an intention. For a good intencion seldome puts men on, when force and necessity constrain. It is no vertue to say to him which gives a good thing in charge: *indeed I will not, but I ought.* Although wee search *Herods* Court all over, wee shall scarce find any right intention therein, and which followeth, no good action. For all those things, to come together, to enquire, to examine Bookes, to give answers, are a thing of policy, and indifferent actions, whereunto if a good meaning be not joyned, they obtaine no heavenly reward at all. Moreover that disturbance of *Herod*, consultation of the *Rabbines*, astonishment of the City, might have made those three Kings of the East very doubtfull, have drawn them into error, and perswaded them to returne without performing their businesse. For they had occasion enough to say,

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say, *What children are we, & worthy to be laughing-stocks for Kings.* Behold in the very midst of Iudea, they know nothing of this King of the *Jewes*, whom we seek for, and wee so rashly following a dumbe starre, forsaking our owne Countries have cast our selves upon these forraigne Coasts : wee have troubled King *Herod*, and made worke for his Counsellors of Estate, we have raised the City of *Hierusalem* to no purpose, what vanity have we sought for by this Iourney ? They let in none of these thoughts, they let in none ; but with what foote they began, with what intention they set forth, with that they went on constantly, they gave no other answer to all men then this : *Wee are come to worship him.* If any one had questioned them in the Cave at *Bethlem* : And what *Stable* doe these gifts of yours meane, what this humble carriage of men prostrating themselves, what this bowing of your bodies to the ground ? they had never answered any thing else, then this : *Wee are*

K 3 come

come to worship him, neither feare, nor force, or any necessity drove us hither, no hope of gaine constrained us, this one businesse brought us out of doores. *Wee are come to worship him.* And what is he, O men, whom you are come to worship? *The very same*, say they, *whose Starre wee have seene, whom the Stars obey, which hath brought a Torch for us from Heaven, him wee are come to worship.* At length they obtained their end, *and fell downe flat and worshipped him.* Every one might have said for his owne part: I have not sought mine owne glory, but his that is borne *King of the Iewes*; I give my mind to this, for that cause I undertooke this Journey, for this end I brought these Gifts: they had all one mind and one voice. *Wee are come to worship him.* Being brought at last, by the Conduct of a Starre, to the meanest Cottage, to a house for Beasts, to a poore little Infant, nor having any God like Booke, nevertheless *They fell downe and worshipped*

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ped him. Behold, good Christian, what an evill, what a good intention teacheth: Behold how dissembling and fearefull that is, how constant and erect this, and how both bewray themselves Discover every way by their owne markes!

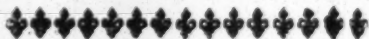
Herod though he were an abstruse and concealed man, and knew how to dissemble his truculent mind in cunning, yet hee gave apparent tokens enough of his wicked intent. The three Wise men from the East did goe astray something, when they sought *Herods* lodging, but this very error proved some good to them, for their good intention, it was a helpe so to erre. Whereas therefore they were carried to the Cradle of Christ new borne, with a very good intention, they had not onely a starre for their Guide, but also an Angell for their Guard, which most faithfully instructed them, carefully to shun their treacherous Lodging, not to returne to *Herod*, but depart home another way, that they might not deprave the excellent intention, where

wherewith they came. Neither indeed did the Wise men follow the Starre with any other mind, then that they would wholly submit themselves to his will and pleasure, which had sent the Starre for their Conduct. This is a true, and pure intention indeed, *To follow the Will of GOD in all things* Hereof a Divine of our Age: He which is so minded, saith hee, that hee desireth nothing else, then to fulfill the Will of GOD, God can never forsake that man. *Tymp. in Spec. Epist. Signo. 117.* A mighty promise.

Let this therefore bee the intent of a Christian man in all things that hee doth, to say daily to himselfe with a sincere heart: Lord, I doe all things for thine honour, I desire to obey thy Will in all things, whether they bee easie for me to doe or hard, whether sweet or sower. *I come to worship thee,* not as *Herod*, but as the three Kings out of the East, I desire to adore thee Lord alwaies,
and

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and in all my actions; for that cause I live, therefore I eate, drinke, rest, labour that I may serve thee, please thee, obediently follow thy Will every where, alwaies, in all things: will so live, so dye.



CHAP. XII.

What we call an indifferent intention, what None.

ALthough there bee no voluntary Act on, which is not derived from some Intention; for whatsoever we doe willingly and wittingly, we doe with desire of obtaining some end or other: notwithstanding wee performe many things so doubtfully, most things so gapingly, loosely, and heedlessly, that in many things we may seek to have an adiaphorous or indifferent Intention, in most none at all. But what intention we call Indifferent, what None, now we will plainly expresse.

206 Of a Right

Goe up
and down

It is called an indifferent intention, or Adiaphorous, which in it selfe is neither good, nor evil, nor maketh any thing to honesty or dishonesty, and hath commonly meere naturall Actions for her end, such as are, to eate, to drinke, to walke, to sleepe. Seneca comes for a good light to this purpose, who in a plaine Christian sence: *Indifferent things*, saith he, *I terme to be neither good, nor evil, as sickness, paine, poverty, banishment, death; none of these is glorious by it selfe, yet nothing without these: For not poverty is commended, but he whom poverty dejecteth not, nor makes him sleepe. Banishment is not commended, but hee which take it not heavily. Griefe is not commended, but whom griefe hath nothing constrained. No body praiseth death, but him whose spirit death sooner rooke away then troubled. All these things by themselves are not worthy, nor glorious, but whatsoever vertue hath enterprised or employed by reason of these, it makes worthy and glorious. They are pleased*

in- ced betwene both : This is the
 which difference whether wickednesse or
 r e- vertue lay hand on them. Senec.
 to Epist. 82. Med. And that wee
 th may clearly know, what indiffe-
 sti- rent, what good, what evil is,
 to *Anneus* addeth. Every thing recei-
 to veth honour which had none before,
 od when vertue is joyaed with it We
 a call the same Chamber-light,
 Fe- which in the night is all darker:
 be day puts light into it, night takes
 es, it away. So to these which are
 h; termed indifferent and ordinary
 se, things of us, Riches, Strength,
 ot Beauty, Honours, Rule : and
 m on the contrary Death, Banish-
 es, ment, Sicknes, Grievances, and
 s- other things which we feare lesse
 it or more, either Wickednesse or
 - Vertue giveth the name of good
 g or bad. A piece of metall which
 , is neither hot nor cold of it selfe,
 r being cast into the Fornace be-
 comes hot, being throwne into
 the water growes cold againe.
Idem ibid. Therefore, onely vertue
 is good, onely wickednesse evil. In-
 different things are neither good,
 nor evil by themselves : use gi-
 veth

veth them their name, when ei-
 ther vertue, or vice comes to be
 joyned with them. So Wit, Art
 Science, Health, Strength, Riches,
 Glory, Noblenesse, bee things
 indifferent, because they bee na-
 turall, nor rise any higher then
 whither a good intention listeth
 them, which also if thee containe
 her selfe within the bounds of
 nature, nor mounteth up to God
 continueth indifferent, and with-
 out reward. Hereupon to goe, to
 stand, to sit, to runne, to speake
 to labour &c. are not good, nor
 gaine the name of a good desert
 but onely from a good intention,
 which extolleth a small action
 although the least and vilest, to a
 very high degree of honour; which
 that wee may thoroughly under-
 stand, *Lodovicus Blosius* instruct-
 eth us excellently after this man-
 ner: *Those things which are to*
be done (although when it behoo-
reth us to take meate and drinke,
to give our selves to rest, or to ap-
ply any other nourishing comfort to
our bodies) let this consideration
goe before, that thou desire to doe
these

these very things purely for Gods honour For even as a matter which seemeth of it selfe to bee weighry and of great moment, is wholly displeasing to God if the intent of him that doeth be impure: so a deed which of it selfe is accounted poore and of no importance, doeth very much please the Lord, if the intent of the doer be right. And this can a good intention doe, but an indifferent intention can doe none of these things, but maketh the action wherewith it is coupled neither worse nor better, as wee will shew more at large hereafter.

That is called Noe Intention of us, when one doeth this or that lightly out of custome, and proposeth to himselfe no end of his doing, and liveth as it were by chance. This is a great abuse of life, and privy gulfe devouring all our paines. Seneca most justly complaineth heretofore: And it must needs bee, saith hee, that chance should prevaile much in our life, because we live by chance. As often as thou wilt know, what is to be avoyded, or desired, looke
unto

unto the chiefeſt good, and pur-
poſe of the whole life, for what
ſoever we doe, ought to be agree-
able to that. None will ſet every
thing in order, but he which hath
already reſolved upon his end.
No body, although hee have co-
lours ready, will make a Picture,
unleſſe hee know before hand
what he meaneth to paint. There-
fore we offend, becauſe we ſtand
all upon the part of life, but none
deliberates upon his whole life.
He ought to know what hee
Arrowe : which will let fly his
aimes at, and then to direct and
rule the Weapon with his hand.
Our devices goe aſtray, becauſe
they have no end, whereat they
ſhould be directed. *No wind fits*
for him, which underſtanderh not
to what Port hee ſailerh. Senec.
Epiſt. 71. init. All very excel-
lently ; and he is truly ignorant
to what Port he applies himſelfe,
which wearieſh himſelfe in vaine
with No Intention. Where an
action hath no ſure end and ſcope,
there is confuſion, and a rude and
indigeſt Chaos over all. God

gave

*Ignoranti
guerra portum
petat, nullum
ſuaveſcentis
eſt.*

*Rudis indi-
geſtaq.
moleſ,*

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gave charge in times past. *All the fat*, saith he, *shall be the Lords, by a perpetuall Statute for your generations, throughout your habitations.* Levit. 3. 16. What marvell saith *Iſychius*, that GOD so straitly required the fat of the out and inward parts: This fat is a Right Intention, to be directed to God in all things; God leaveth this for no body. But hee which setteth no intention before his doings, he takes away the best of the Sacrifice from God. Such a one as this, whatsoever hee performs, he doth either out of inclination, or custome, for hee knowes not why he doth it, or to what purpose, or for whom. This sort of people are in a most miserable estate, which after a great deale of paines can hope for no certaine reward.

Who is more restless then Children at three or foure yeares old? they runne whole daies to and fro, nor ever stand still long in one place: now they thinke they are riding, then they tosse a Shuttle-cocke into the aire, anon they
Play with

they build houses, by and by they leape up and downe upon stooles, so they weary themselves off of their leggs, being never idle in nothing but idlenesse, and when they have worne out the whole day, and beate themselves out of play, at length what is all their paines and wearinelle? they have dealt with trifles, they have chased away flyes, they have drawne water with a Sieve, they have sowed in the water, with babylike and fruitlesse pines. Very like to these babies are all those, which governe their doings with no intention, they scaice ever hold upon any great matters, or if they touch them, they run over them with a slight hand, and rather nibble upon the top, then search to the bottoome. The Cloudy Satyrist fely enquireth of these people:

Reach cunning.

*Est aliquid quò tendis, & in quod
dignus a cum?*

*An passim sequeris corvos testaqui
luroque,*

*Securus quò pes ferat, atque ex
tempore vivis?*

Sine Sate. 3.

Per-
What

Lib. I Intention. 213

What goest thou after with thy
bended Bowe ?

Or doest thou follow every
wandring Crow ?

With Stones, and Clods, not
looking to thy way,

But stay'st upon a course, that
knowes no stay ?

*Hast thou any certaine end whi-
ther thou referrest all things ? or
livest thou for a day without pur-
pose, without providence, as na-
ture perswades thee ? And what is* *Suggestein*
*that Carrier, who to one that as-
kerh. Whither travellest thou ?
should reply, indeed I know not my
selfe. O fooles head, returne home,
silly foole returne, and thinke first
whither thou goest, before thou goest
forth. In this life, O Christians, we
must not play the idle Gossips, and
runne a gadding whither our
foote leades us : every houre must
our last hour bee thought upon,
and Iournies end, a Right Inten-
tion must be renewed almost eve-
ry minute. Very great respect is
to be had, how wee affect things,
whether for love of goodnesse, or*

of

of our selves ; to set forth naked
 workes is nothing praise-worthy,
 And indeed where the intention
 is not right, there it is either evill,
 or none. The disposition which
 thou replenishest not with vertue,
 lyes free for vices, even as a field
 which thou shalt cease to Till,
 for feare of over-loading it with
 crops, will of its owne accord eate
 it selfe out with unprofitable
 weedes. So for the most part as
 soone as we cease, to doe well,
 wee begin to doe evill. Hercof
 likewise exceeding well Seneca :
Let us imagine some body, saith he,
to doe that which he ought : he
will not doe it continually, he will
not doe it equally, for hee knoweth
not why he doth it. Some things will
come forth right, either by chance,
or continuall doing, but there will
not be a rule in the hand by which
they may be squared, which he may
beleeve that the things hee doe are
right. He will not promise himselfe
such for ever, because he is good by
chance. Moreover it may bee sta-
tures will tell thee what thou ought-
est to doe ; but they will not tell
 thee

hee how to doe, in that manner as
 thou oughtest : and if they per-
 forme not this, they bring us not
 home to vertue. He will doe, I con-
 fesse, what he is charged; but
 that is a small matter, because in-
 deed the commendation is not in the
 fact, but in the manner how it
 should bee done. Senec. Epist. 95.
 Med. Most excellently every way,
 and according to the rule of Gods
 sacred Word. Truly the commen-
 dation is not in the fact but in the
 manner how it should be done. It is
 not sufficient not onely to doe, nor
 yet to doe well, unlesse this very
 thing be done with a good intention.
 So much therefore let us account of
 a single eye at all times, and every
 where to list it up to G O D But
 are we not often more foolish then
 every Child, whose sight faileth us
 in so great light, nay we make all
 things darknesse to us, and by that
 meanes we see nothing at all, nei-
 ther what is hurtfull, nor what
 expedient; we run up and downe
 all our life, nor stand still for all
 that, or set our foote the w^{re} cir-
 cumspectly But who knowes not
 how

Impetus

how furious a thing violence is in the darke? But surely wee doe it, that wee may bee called backe the farther from home: and when wee understand not whither we are carried, we runne lightly hither and thither, at last any whither, with blind hast.

God most faithfully warning us by the Prophet Agge: See your hearts, saith he, to consider your waies, yee have sowne much, and bring in little: yee eate, but yee have not enough: yee drinke, but yee are not filled with drinke: yee cloath you, but there is none warme: and hee that earneth wages, earneth wages to put into a bagge with holes. Thus saith the Lord of Hosts, consider your waies. Agge. I. 5, 6, 7. Loe, how God presseth that matter: Consider, call your waies to account. How would hee have it thought upon, which way an whither we goe; Loe how every where hee requireth a good intention. But all that are negligent hereof have this lesson sun to them; Yee have sowne much
and

*Geminasti
multum, et
inutilis pa-
vam.*

and brought in little. There bee
some that for money, so much mo-
ny forsooth they bellow upon their
Table, so much upon cloth s and
household stuffe, so much upon re-
creations, playes, banquets, so
much also for the hearing of
newes, so much upon divers crea-
tures, so much upon Bookes,
which they neither reade them-
selves, nor suffer to bee read by
others but keepe them as a Dog
doth the manger. So much mony
they spend over and above upon
fawning companions, leasters,
Iuglers, Parasites, Fooles; to say
nothing of other base kind of
people; so much also they lay
out upon curious conceits, and *Devices*
many times pernicious, so much
upon other most idle fooleries,
so much in conclusion they give
away upon almes and benevo-
lence, if so be that be done with
a sound intention. These people
beleeve it, sow very much money,
thou maist rightly say of every
one of these, *Hee hath dispersed,*
but not, *given to the poore,* but to
them that were rich before; or he

hath given to Taylers, hee hath
 given to Cookes, Comfit-maker,
 Clawbacks, morrice Dancers,
 Tale-carriers: hee hath given to
 these, and those, and the other
 that hee might draw them to his
 side, that hee might corrupt them
 and buy their mōuthes for him
 selfe. But what has he given with
 a good will to religious uses, for
 the maintenance of truth? O
 wretches! *Yee have sowne much
 and brought in little*, because ye
 have sowne not with a due inten-
 tion, hereupon your harvest is so
 meane, so none: *Yee have eaten
 but yee had not enough; yee have
 drinke, but yee were not filled with
 drinke*. There be some which
 may eate and drinke, there be
 which may heare many and ex-
 cellent things of Divine matters
 they are divers waies perswade
 to goodnesse: and as Cookes use
 to doe which serve in sometime
 boyled meates, sometimes roasted
 sometimes baked: now dry, now
 laid in broth; now cold, now
 hot and smoking, that they may
 whet the stomacke to eate: so

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vertue must bee commended with
a lovely variety to these fastidious
hearers of holy things, they heare,
and as it were eate that they
heare, they shew themselves
greedy, but presently they long
for something else, they bury
what they heard in speedy obli-
vion, and turne their mind another
way: they become neither in bet-
ter state nor stronger for it, for
they give eare to sacred admoni-
tions not with that intention,
that they may grow better and
more holy. O silly wretches!

*Yee have eaten, but yee are not sa-
tisfied.* Yee have cloathed your
selves, but there is none warme.
There be some which now and
then take vertues part, they fre-
quent the Church, they pray,
they arme themselves with con-
fession of their sins, with the Sa-
crament of the Eucharist, and yee
are not warme for all that, partly
because they direct not these
things to God by a sincere and
servent intention, partly because
they presently expose themselves
again to the col, they are warme

Mealy
mouthed

Graces

gone out of the Church, from prayer, from holy duties, but they returne to their former wallowing in lust, they take up their ancient course of cursing and swearing, they avoyd no ill occasions; so they never put off their old manners, they stand still benum'd in their accustomed vices, as before. O silly wretches! *You have clothed your selves, and then is none warme.* And hee which earneth wages, puts it into a bagge full of holes. God is most liberall in bestowing gifts, which we put up into our bag, but such a one many times as hath holes. Our mind like a bag hath so many flits, through which the gift of God may fall out, as it avoydeth not occasions, which invite unto wickednesse. *Bernard* comprising all this daintily: *Hee saith much, saith hee, to his own heart, which knoweth much of the divine Commandment by hearing, or reading but brings forth little fruit by negligent practising. Hee loveth, and is not satisfied, with hearing the Word of God, coveteth*

the gaine or glory of the world. But he is well said not to be satisfied, which eateth one thing and longeth for another, he drinketh, and is not filled, which listeneth to the voice of preaching, but changeth not his mind. *Greg. l. 1. in Ezech. Hom 10.* God in times past to Ezekiel: *Sonne of man, cause thy belly to eat, and fill thy bowels with this roe that I give thee. Ezech 3 3.* But what else, saith Gregory, are the bowels of the belly, but the treasures of the mind, a Right intention, an holy desire, a humble affection towards God, and pittifull towards our neighbour. Let us weigh, my beloved brethren, how godly this promise is. For many read, and are hungry, as soone they have done reading. Many heare the voice of preaching, but goe away empty after the hearing of it. Whose bowels are not filled, although their belly eateth, because though they perceive with their mind the meaning of Gods Words, by forgetting and not keeping the things which they heard, they lay

them not up in the bowes of their hearts. *Greg. l. 1. in Ezech. Rom. 10. post latit.* O poore soules! Yee earne wages, but yee put it into a bag with holes. Here the same *Gregory* : We see, saith he, when money is put into the torne bag, but we see not when it is lost out. They therefore which looke how much they bestow, but weigh not how much they steale, put their wages into a bag with holes : because forsooth they lay it up looking upon the hope of their confidence, but they never looke when they loose it. *Greg. par. 3. Cure pastoral. c. 22. fine.* Thus in conclusion we labour in vaine, which take no care for the soule of labour, intention. We see the good which wee doe before our eyes, but we make no account of the right intention, which wee neglect : so we earne wages, and put it into a bag with holes.

There is no more troublesome labour, then labour in vaine, and without effect. No body would willingly loose their paines. Some forsooth labour like *Asses*, they take many and heavy burdens up-
on

on them, and place all the credit
 in that, to undertake great mat-
 ters: *Issachar* is a strong Asse &c.
 he bowed his shoulder to beare,
 and became a servant to tributes.
Gen. 49. 14. But these labour not
 for themselves, but others, when
 they want that intention which
 should commend their labour to
 God: Some moreover suffer like
 Martyrs, but it shall not bee long
 of them: *The noble army of Mar-*
tyrs praise thee, in Angli. Liturg.
Te Deum. Men in a pitifull case
 indeed, and so much the more to
 be lamented as they bee more in
 number. Ah, how many are there
 which make a great profession of
 bearing the crosse, and yet goe
 on scarce a foote in the way to
 Heaven, for want onely of inten-
 tion. They suffer mighty matters,
 but therefore because they are con-
 strained to suffer them. They
 hang backe for certaine, they
 beate themselves miserably, they
 resist as much as they can, but be-
 cause they cannot shake off the
 crosse which is laid upon them,
 they goe on in a reeling manner.

This is not to suffer for Christ, this is to row up and downe in the ayre, to set in into a cold O-ven, to build upon the sand. *Baalims* Priests what paines I pray doe they spare, that they might excell *Elias* in sacrificing? They called upon their God from morning even untill evening, continually crying out, *Baal* heare us, O *Baal* heare us &c. And they leapt upon the Altar which was made. And when it was noone, *Elias* mocked them, saying, cry aloud. And they cryed aloud, and cut themselves after their manner with Knives and Lancers, till the blood gusted out upon them. 3 King. 18. 27. Nevertheless there was no voyce of *Baal*, no sparke of fire, no successe of the matter shewed it selfe. The mad Priests should first have kindled up fire in their minds (as *Elias* did) have rowzed their intention to God, and by this meanes they had called fire out of Heaven. The world as it were another *Baal*, doth trouble, weary, vex his owne diverse waies; these it drawes to all

Kindled

all wickednesse, those to any slavery - whatsoever. The wretches are disturbed with going, standing, running. They are exercised many times with odious, difficult, troublesome, wicked, mad, unworthy labours. They which serve the world, had need bee able to swallow all kinds of invectives, reproaches, reprehensions, dispraises, bitter taunts, many very looks : and as Juglers devour Knives by cleanly conveyance, so these are constrained to indure and take downe whether they will or no many bitter and stinging words indeed. They have their detractors, corrivals, adversaries, malevolent and envious antagonists, yet notwithstanding they are driven to make low congees to them, to kisse their hands, to reverence them with a thousand ceremonies and pleasing gestures, or else to renounce the service of the world. Neither yet doe they want cares, vexations, perturbations and troubles at home. All these things taken together would be like a fat Oxe cut in

pieces, so that fire were not wanting, so that a right intention like the coelestiall flame would lick them up. But now because many beare such things, but impatiently, they beare, but not offer them to God; they suffer these things, but without a right intention, they suffer not for Christ, but for themselves, for their owne and the worlds sake, hereupon no desert or reward is to be thought of in this case: they beate the ayre, they sow upon stones, they deserve no favour from God. Of these people elegantly and truly Bernard: *Woe be to them, saith hee, which carry the crosse, not as our Saviour did his, but as that Cyrenean another mans.* For they are broken with a double contrition, which are of this sort, both for as much as they temporally afflict themselves here for temporall glory, and for their inward pride are drag'd to eternall punishment hereafter. They labour with Christ, but they reigne not with Christ. They drinke of the brooke in the way, but they shall
not

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not lift up their head in the gate: they mourne now, but they shall not be comforted. *Bern. in Apol. ad Gul. abb. initio.* So that reviling These was Crucified indeed by Christ, but he did not goe with Christ from the Crosse to Paradise. In like manner many take much paines, but in vaine; sustaine much, but also in vaine: they exercise vertue likewise, as it seemeth, but all in vaine, yea with losse, because they want a right intention in all these things. *Osee* the Hebrew Prophet deciphering these very people: *An Heifer*, saith he, *that is taught to tread out the Corne.* They which labour without a sure and right intention, are like Oxen which tread out the Corne, these though they be loosed from their worke, yet retorne of their owne accord; they are already growne perfit in this labour, which also they enjoy, for thereby they fill their mouths full of Provender, and so willingly perpetuate this businesse, and put on the yoke againe very easily. No otherwise doe these
Schollers

Ose. 10. 11.

Schollers of the world, whom Gregory notably setting forth: They willingly toyle and moyle for the glory of the world, and likewise bow their necks with all devotion to the yoke of hard labours. And what wages have they for their worke? a mouth full of Provender, but not a purse so well fild with monies. They bee Heifers indeed taught to tread out the Corne, they labour like Beasts that draw or grinde, or like blind horses in a Fullers Mill, they are driven by one boy with a whip, and run all day. And whither doe they come at length in the evening? they are in the very same place, because they goe round in a Circle: so they which want a right intention, are starke blind, and make no progresse at all in vertue this day: to morrow, the next day comes without any difference to them. These Oxen alwaies plough in the same path, and have this labour for their paines, therefore they can expect nothing else from God. This is the cause why Paul so contentedly exhorreth: Whatsoever yee doe in word or deed,

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deed, doe all in the name of
the LORD IESVS, giving
thankes to GOD, and the
Father by him. *Colossians 3. 17.*
The same Apostle as earnestly
presing it againe : Whether yee
eate, saith hee, or drinke, or
whatsoever yee doe, doe all to
the glory of GOD. *All, all*
which must so eate, so drinke,
so doe every thing else, that
GOD may bee honoured, no
man hurt or offended.

Chrysostome explaining this
precept of Paul : Although a
thing, saith hee, be spirituall,
yet if it bee not done for Gods
sake, it hurts him very much
that doth it. *Chrysostome, Tom.*
5. Orat. Calendis dista. And e-
ven as Masons doe carry their
Rule from Angle to Angle, so
let that Divine saying of Paul
bee our rule : *Whether yee eate,*
or drinke, or whatsoever yee
doe, doe all to the glory of God.
Most rightly therefore Lauren-
tius Iustinian : *Let the first*
Word, the first Thought, the
first Affection, sound of the di-
vine

vine praise ; let it direct a sup-
plication inkindled with zeale to
G O D. *Iust : de discipl. et per-
fect. Mon. c. 10. Fine.* A thing
well begun , is as good as
halfe done. *Dimidium facti , qui
bene cepit , habet.*

The end of the first Booke.





The Second
Booke declareth
who are both the fa-
vourers and foes of a
good intention, but chief-
ly Vaine glory, and rasha
Iudgment; the Signes,
Practise, and re-
ward thereof.

CHAP. I.

*That a Right Intention is that good
will commended by the Angels.*

Good will, is the Soule of acti-
on, good will is never but
rich, good will can doe all things.
The night which Christ was
borne, the heavenly ministers
sung a wonderfull Song on earth;
they which heard these Musicians
from Heaven were Shepheards;
the

Genij

*Et in terra
pax, homini-
bus bona vo-
luntate.*

the Quire, the Field ; the Song i
selfe, *And in earth peace, good
will towards men* Luk. 2. 15.
beseech you, let us take so much
time, as to enquire : this very
thing of all those which duty-
fully stood about the strawen
Cradle of Christ, what *Good will*
is? Let us begin first to demand
of the Angels themselves.

O most pure and blessed Spi-
rits, why doe yee come downe
in troups unto our Cottages
what seeke yee in earth that can
be wanting in Heaven? we have
no lodging worthy of you. To
this our question, this is the voyce
of all the Angels at once : O
mortals, we know well the con-
dition and inhabitants of the
place. Neither indeed doe we
seeke famous adventures, rare in-
ventions, exotick Arts, strange
fashions, nor Gold or Iewels by
this our comming, but *Good Will*
which is more precious, and
deare to us then gold, and all
kind of Iewels. And surely here-
in the Angels seeme in my mind
to have done so, as Great men
some.

Sometimes use to doe when they come in their Iourney to a poore Ale-house. For the tapster when hee seeth an honourable Baron, or noble Earle to bee his Guest, first of all he purposeth to excuse the meannes of the house, that they can find no delicates or dainties there, no Beds fit enough for so great a stranger, that they have bread and drinke in a readinesse, but are without almost every thing else, and that indeed the manner of living in the Country is no otherwise: yet if hee please to stay, at his Masters command he will be ready to bring forth whatsoever he hath in custody over all the house. The Earle courteously and pleasantly to encourage the man: I know, saith hee, my good friend, *what house I am come into; if thou shalt bring me a couple of Eggs and a cup of thy Beere, thou hast provided enough for this meane; neither did I come hither to feast my selfe, an unknowne Guest that desire to be private, and to leave thee the richer. Dost thou like this?* The Host full of joy,
and

Is M
of

and with a cheerefull countenance: *What else*, saith hee, *O my Lord, what else but this, with all my heart? Charge, call, command; I, and mine will doe what you require to the utmost of our powers.* This forwardnes of mind, this most ready will, the Angels those great Powers from above did seeke in this inferiour world, and that for our profit, that they might leave us farre richer then they found us. *And in earth peace, good will towards men.* So Orto the Emperour taking occasion to visit *Romulus*, would not onely goe into his Cell, and tast of his victuals, but also in his poore and hard Bed would so great a Majesty lye. *Hier. plat. l. 2. de bon. stat. rel. c. 37.* So other Kings and Princes turning sometimes into most desert Cottages, have made use of the fountaine onely, and bread almost as hard as stone for their Dyet, not without pleasure. And so Angels delight amongst us, is good will, and a right intention. But let us enquire of *Ioseph* also, with what intention

*Pax Hor.
bona voluntas.*

Intention hee came to *Bethlem*.
O religious Housholder, most
chast *Joseph*, what seekest thou in
this journey, so long, so difficult,
especially the time so contrary?
why travellest thou to *Bethlem*?
all the Innes every where are ta-
ken up, not so much as a corner
is empty for thee, thou art every
way an excluded man; thou maist
goe to a thousand houses to look
bed and board, a thousand bars
will keepe the doores shut, none
will let thee and thy wife come
in: Therefore rather goe backe
again, and dwell at *Nazareth*.
Here no body will bid thee wel-
come, much lesse entertaine thee
with a cup of Wine. *Joseph* full of
most holy resolution: *It is no*
matter, with mee, that no habi-
tation of man is free for me, there-
fore wee will make bold with Ci-
zell, neither truly did we take our
journey hither, to dwell conveni-
ently and at ease, but that wee
might obey the divine pleasure, we
bent all our mind to this, that which
we seeke, is obedience, thither will
we follow, whithersoever the Will
of

Threshed

of God shall call us But by your
favour, O good *Ioseph*, you seem
to be beside the matter: This is
not the Will of God, but the
pride of the *Romane* Emperour. It
may be *Augustus Caesar* desired to
know his strength and power,
therefore hee troubleth all King-
domes and Provinces, that hee
may understand how great he is,
and be more proud by this occasi-
on. On the contrary *Ioseph*:
God, saith he, findeth this very
pride of an idolater, to bee a fit in-
strument to accomplish his owne
Will. It is the Lord: let him doe
what seemeth good in his sight.
1 King. 3. 18. Forasmuch there-
fore as *Augustus Caesar*, the su-
preme Magistrate, hath by Gods
Providence made a Decree
throughout the whole World,
that every one should repaire to
the City of their owne Tribe,
therefore wee also undertooke
this Journey, that we might shew
our obedience to this Edict: This
is mine, and the Virgins inten-
tion committed to my trust,
which we can as conveniently per-
forme.

forme in the pooreſt Cottage, in the vileſt corner, in a Stable, as in the Palace of King *Herod*, or *Annas* the High Prieſt. But aſke wee likewise the Bleſſed Virgin her ſelfe concerning the ſame matter.

O moſt Bleſſed Virgin, if I ſhall call thee the Mother of God, I ſhall lay all praiſe upon thee. Thou art that truly worthy Mother, at whoſe maiden Travell the Angels ſhould deſcend from Heaven. What I pray, divine Virgin, lookſt thou after in the native place of thy Lynage: or art thou ignorant? there is none acknowledges poore Kindred. And it is much to be feared leaſt thy Journey be taken in vaine, for the richer ſort of *Dauids* ſtocke have taken up every Inne of the City before hand: you muſt either live abroad in the ſtreets, or elſe returne. Never thinke that thoſe that be of your race will give place to you, there is none of them will come to ſee you, wee will ſend meate and drinke to entertaine you, which
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thee all
due praiſe

Threshed

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will

Give
thee all
due praife

*Mortuus vi-
vos frequen-
ter, pauper
inter divites.*

Wearied

will bestow any honour upon you. None will bee knowne of your allyance, all courtesies banished from hence already nor any little Inne will receive you: They which bee poore are despised, though they bee never so good. And it is truely said: *poore man amongst the rich, com- as welcome as a Ghost to the living. Vet. monast. Trochaic.* Wherefore, O most entire Virgin, rather the open street must bee thy house, or thou must take the same way againe, which thou camest Hereunto the Child-bearing Virgin: My *Ioseph*, saith she, and seeke not after our Kinsfolke, nor the honour of our Parentage, nor a convenient place to lodge in, but the one and only Will of God, which God hath declared unto us by *Augustus Caesar*. Be O most blessed Mother, give leave to a word, this seemeth not to be the will of God, but of man which is an enemy to God: for that the poore are burdened miserably and without cause done by command of *Cyrinus* the President.

President, this is the man which disquiets and disturbs all *Syria*, this is he which calleth all men hither, and thither out of their dwellings. Whereunto the Virgin: But who, saith shee, hath permitted *Cyrinus* to doe that? I may thinke, say I, *Augustus Caesar*. The Virgin againe: Hath any permitted *Augustus Caesar*? God verily, I have answered. Here at last the heavenly Virgin: Therefore saith she, wee follow Gods permission of this man, we obey his pleasure, with this intention we undertooke this Iourney: We are not troubled with conceit of our Inne: *God will provide. Gen. 22. 8.* If men deny us place, perhaps beasts will not refuse us. Gods Will bee done. But let it please us, to enquire this of the most divine Infant himselfe.

O Infant wiser then any *Solomon*, O King of Angels, what seekest thou, may wee presume to aske, amongst poore exiles which thou maist not find a thousand times better among thy Citizens the Angels? What does

Rude for
rest.

New.
Winke

does it please thee for thy mind
fate to tast of strange and coun-
try fare, what does it delight
thee to change thy Heavenly
Tempe for this most horrid
wood? O Lord, the world doe
not know thee, and unl. the tho
discover thy selfe some other way
it will tread upon thee with a
kind of contempt. Hereunto th
child Christ, either with a sign
onely of his eyes, or with teare
alone, gave answer enough to
this sense: I seeke not honours
nor pleasures, nor desire any daintie
of Dyet, My meat is, so doe the
will of him that sent me, that
may performe his worke. Ioh. 4. 3
It will be easie for mee to want a
other kind of meate, but that my
pleasant meate, that meate which
is truly mine I long for with a
greedinesse, this I seeke: this is
end, this my intention. But as now
yee see me lye in the Manger,
one day yee shall see mee upon the
Crosse. And all this shall bee done
according to the rule of my Fathers
Will. For as now my Father useth
the pride of the Roman Emperour

and discourtesie of my Kindred to that end, that I may be thrust low into this filthy Cave, so hee will use the envy of the Hebrew Priests, that hereafter I may bee lifted up upon an ignominious piece of wood. My meat is to die the Will of him that sent me, because I seeke not mine owne will, but the Will of him that sent me. Ioh. 5. 30. Because I came downe from Heaven, not to doe mine owne will, but the Will of him that sent me. Ioh. 6. 38. This is the answer of Christ to us.

What therefore is that Good Will, whereunto the Angels give a blessing of peace? Saint Leo very rightly to this demand: *A Christians true peace*, saith he, *is not to be divided from the Will of God. Wee must say unfainedly every houre: Thy Will bee done, O Lord, both in me, and in all men most perfectly, at all times, as it is in Heaven.* This, O Christians, is Good Will, to desire this one thing in all things with all the heart: *O Lord, thy Will bee done.* This Will, this intention of mind

the Angels commend. Truly hereof Saint Gregory : *No richer thing, saith hee, is offered, then Good Will. Hom. 5 in Evang.* This will begets true peace. This will the Shepherds brought along to the Cradle of Christ. They would goe and seeke, they went and sought out that very Infant, whom the Angels perswaded them to seeke, from hence grew their mutuall consultations : *Let us now goe even unto Bethlem, and see this thing which is come to passe, which the Lord hath made knowne unto us :* And they came with hast. This will that most crafty Foxe, *Hered the Ascalonite* wanted altogether, which promised that he would both come, yea and worship him also. Forsooth hee had come to cut the Childs throat, not to kisse his knees. Lastly, in this good will and Right Intention consisteth true peace and quietnesse. Doe whatsoever thou canst, O Christian, thou shalt find a thousand troubles in all things else : there is nothing any where so quiet as

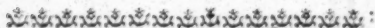
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it should bee without this good will. Distemper and innumerable disturbances by the body, by the mind, by friends, by Kindred, by Children, by Subjects, by Servants, by Office, by Businesse; troubles at home, abroad, at Church, in the world, in the waters, in the woods; troubles in recreations and pleasures themselves, boundance of troubles will environ thee on all sides. And though thou composest all things for peace, notwithstanding thou shalt find peace nowhere but onely in this good will, which tyeth it selfe to the will of God in an insoluble Band. And this is Heaven out of Heaven, or the gate of Heaven. Peace Entry to men, of a good will, good, constant, safe peace; true peace, and that none needs to repent. One may use that speech of the Vulgar in many other things:

*I had rather have a good quarrell
then an ill quarter: if the spirit will
make a league with the flesh, obey
the lusts thereof, cover every fault
of stubbornnesse; a very bad peece.*

*A good staffe
then an ill
stoole*

and farre worse then Warre and discord. Therefore there can be no good or safe peace to any, but onely to men of a good will and Right Intention.



CHAP. II.

Al

*That the deed of a Right Intention
can bee recompenced by
God onely.*

THe rule over the Celestiall Spheres and Starres, over all orders of Angels, doth not equall the dignity of an Action coupled with vertue. For example, a halfe penny given to a Begger, but with a sound and right intention, how highly suppose you, is it esteemed in Heaven? Put all Kingdomes of the world together, both *Turkish*, and *Indian*, and *Persian*; *Spanish*, and *French*, with all their wealth, yea with all their pleasures, and yet thou hast not pitched upon the full price of that halfe penny. The reason hereof is most evident:

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dent : all those things as they had a beginning, so they shall draw to their end, they are kept in with close bounds on both sides. But that halfe penny bestowed upon a poore Begger hath amounted to an eternall value. *Our light affliction which is but for a moment, w^{ill} e^{ven} for us a far more exceeding and eternall weight of glory.* 2 Cor. 4. 17. What canst thou call lesse, then that which is light and but for a moment? So one sigh for God, one groane in earnest for our former offences, a cup of cold water offered to the thirsty (can I forsake any thing lesse?) doe obtaine an *Measure* eternall reward, and great above all measure : *They make an eternall weight of glory.* The gold of all the Kings in the World brought together into one place, may all be easily examined by the Scales in the space of a weeke, nor indeed can it make an infinite heape : But now that increase of a halfe penny, which we spake of, cannot bee weighed throughout all eternity, it is infinite. But how

*Et cum Deus
coronat me-
rita nostra,
nihil aliud
coronat quā
munera sua.*

comes it to passe that this halfe penny is so precious? By the grace of God, which *August* most truly affirming, saith: *Grace onely worketh all our worthinesse in us, and when God crowneth our deserts, hee crowneth nothing else then his owne gifts.* Aug. *Epist.* 105. *ad sextum.* The grace of God maketh a marriage betweene God and the Soule. *Assuerus* the mightiest of Kings, which was Emperour of an hundred and seaven and twenty Provinces, was yet pleased to take *Hester* a poore Orphan maid, the kinswoman of a captive Jew to his wife, and made her a Queene: Nor enquire thou the cause. This was his pleasure. Who now can deny the Children of *Assuerus* and *Hester* to be Heires of the Kingdome. Our Soule being most poore of it selfe (when as wee are not sufficient of our selves to thinke any thing as of our selves, 2 *Cor.* 3. 5.) yet God makes choyce of her for his Bride through the admirable benignity of his grace. From hence the Inheritance

heritance of a Kingdome is deri-
ved to our Children, that is, to
our actions; from hence we shall
hereafter *Be partakers of the di-*
vine nature. 2 Pet. 1. 4. *For the*
spirit it self beareth witnesse to
our spirit, that wee are the Chil-
dren of God, and if Children;
then Heires. Rom. 8. 16, 17.

Therefore GOD onely can
fully pay the reward of that
halfepenny which we said, nor
will by any other paiment, but
himselfe. That Sun of Theology,
for so the holy man understood
very well, that God is the fittest
reward for a good action. To
this purpose Saint Paul most dili-
gently adviseth us, saying: *I cease*
not to give thanks for you, making
mention of you in my prayers, That
the God of our Lord Iesus Christ,
the father of glory may give unto
you the spirit of wisdom, and re-
velation in the knowledge of him:
the eyes of your understanding be-
ing enlightened: that yee may know
what is the hope of his calling, and
what the riches of his glory in the
Saints. Ephes. 1. 16. This the

Apostle incessantly prayed, *That God would give them the spirit of wisdom and revelation*, how that such a reward is assigned by God to every right action, as all the wisdom of Philosophers cannot comprehend. *Whoever shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you he shall in no wise loose his reward. Mat. 10 42.* The Lord proposeth here the most despicable persons, and the meanest thing, a cup of water not warme, for it could not be warmed without cost, but cold as it runs out of the spring. *Hee shall in no wise lose his reward, which may rejoyce him for ever.* They were very great gifts which two Kings did promise, but amongst their cups. *Assuerus in the heate of wine: What is thy Petition Queene Hester, and it shall bee granted thee? and what is thy request, and it shall bee performed even to the halfe of the Kingdome? Hest. 7. 2.* Herod assured the same in a manner to the Damosell which danced

ced before him: *Whatsoever thou shalt aske of me, saith hee, I will give it thee, though it bee to the halfe of my Kingdome.* Mark, 6. 23. Behold here the greatest gift of a King, the halfe of his Kingdome, but such as shall not endure. God who is a more bountifull King, is ready to bestow his whole Kingdome which shall never have an end, even himselfe, for a reward of the least good worke that can be, of one halfe peny. *Hee hath called us unto his Kingdome and glory.* 1 *Thes.* 2. 13. For the present God conferreth all things for the most part by his Creatures, by the Heavens, the Stars, the Earth, the fruites of the ground, by his Ministers the Angels. But hereafter, *When hee shall have put downe all rule, and all authority and power,* 2 *Cor.* 15. 24. then the Ministries of ail created things shall cease, then God shall exhibit all kind of pleasure, to the blessed in himselfe, for a reward of their good deeds. *He shall bee all in all.* Therefore Saint *Chrysostom* judgeth him to bee a cruel tyrant a-

gainst himselfe, which can bee contented with an other reward, then God. *Chrysoſt. Hom 21. in Mat.* And ſurely ſuch a one as this is more fooliſh then hee, which exchangerh the nobleſt Diamond for five farthings, or a few Apples.

If therefore for every good action there bee a reward decreed which is infinite, eternall, inexplicable, God himſelfe : or that I may ſpeake more plainely, if for every, even the leaſt good deed an everlaſting Guerdon is to bee expected : no marvell then that *Steven* would not ſell his ſtones neither to vaine glory, nor to violence, nor to any of thoſe *Huckſtreſſes*, for none could pay a price worthy of them, but onely the Father of that Infant, whoſe Cradle was the Manger and Straw at *Bethlem*. But we moſt ſilly Babies (I have ſaid little) moſt cruell tyrants againſt our ſelves doe ſell ſo many worthy deeds for a poore apple, for an Oyster-shell, for a broken piece of Glaſſe, or a few painted trifles,

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fles, yea for the short smoke of a little glory, for the light breath of favour, either to the eyes, eares, or tongues of those whom we desire to please. Thus all the wages is, to bee seene, to bee heard, to bee praised. How truly Saint Gregory: *Hee that for the goodnesse saith he, which hee sheweth, desireth the favours of men, carrieth a thing of great and mighty worth to be sold for a sorry price: Hee asketh the rate of a little transitory speech, for that which might gaine him the Kingdome of Heaven.* Greg. l. 8 Mor. c. 28. ad finem. For that cause Saint Paul so seriously exhorteth, saying: *Servants obey in all things your Masters according to the flesh, not with eye service as men pleasers, but in singlenesse of heart fearing God. Whatsoever yee doe, doe it heartily as to the Lord, and not as to men, knowing that of the Lord yee shall receive the reward of the inheritance: for yee serve the Lord Christ.* Colos. 3, 22. Therefore let us especially take heed of this, that we goe not about to approve
our

our endeavours unto men alone, and serve their eyes and presence onely, but rather fulfill all the parts of our duty with a certaine singular Candor of mind, coupled with the feare of God. In which respect whatsoever we doe, let us doe truly and heartily, certainly perswading our selves, that we performe service not to men, but to God, the Author and Lord of all good things. And because we ought to bee sure and certainly acquainted, that the everlasting seat of the blessed is proposed as a Crowne, reward, and recompence to our labours and good endeavours, it is very meet, that all our intention bee directed to Christ onely, that these eyes of ours bee bent upon Christ, that we sell all our things most readily to Christ, who is willing to pay so liberally for them. To set them free from the mouth of the Dragon, and to enslave them in glory.



CHAP. III.

*How much a Right Intention is
impugned by the Divell.*

THAT Apocalypticall Angell
Saint *John*, saw a woman
clothed with the Sun, shod with
the Moone, crowned with Starrs,
and this woman in travaile. Be-
fore her stood a Dragon with sea-
ven heads, waiting while shee
brought forth, that hee might
take away her Child and devoure
it. But he waited in vaine for a
prey. *For that woman brought forth
a man Child, and her Child was
caught up to G O D, and to his
Throne: and the woman fled into
the Wildernesse, where shee had a
place prepared of God.* Apoc. 12.
5. So the hunger-bitten Dragon,
was deceived of his booty. It is
wonderfull to bee thought, how
much the Divell that wakefull
Dragon labourerh, what subtile
devices he useth about this one
thing,

thing, that hee may turne a good intention into an evill or unprofitable one : here the gaping Beast waitech, whiles the young one is brought into the world, that hee may presently devoure it. Christ had scarce given a new Charge to Peter to execute his Office, when straight-way Peter turning him about, said: *Lord, and what shalt thou man doe?* Ioh. 21. 20. O Peter what I pray doe these things concerne thee? have a diligent care of thy selfe, looke to thy selfe. There is one which lyes in waite that he may interrupt the course of thy duty : *What is that to thee,* follow thou me : Let thine eyes waite upon mine, let thy feete cleave close to mine, follow thou me. That therefore wee may defend a good intention from the power of this seven-headed Dragon, wee must now unfold the vision of Saint *Iohn*, and shew withall, how diversly, and how solicitously the evill spirit bestirs all his veines in this matter, that he may either take away or corrupt a Right Intention.

The

The woman which Iohn saw
 great with Child, signifyeth the
 Soule, which is in favour with
 God. All things doe service to
 this Soule, the very Starres waite
 upon it, the Sun and the Moone
 obey it, Heaven is made subject
 unto it. Such a Soule is never but
 in travaile with good desires, of
 serving God more faithfully and
 respectfully; neither onely is she
 in travaile, but hath issue also, and
 brings her holy purposes to effect,
 she is happily delivered, and gives
 the world a sight of most excel-
 lent deeds in all kinds. And as a
 great-bellyed woman is of a very
 dainty stomacke, and loathes ma-
 ny times those things that before
 seemed meere Hony to her, and
 longs for those that before were
 in her conceit like gall: So the
 mind of man great with chaste de-
 sires, abhorreth all the pleasures
 of the flesh, all the world; but
 in the meane time it embraceth
 all adverse things whatsoever,
 and the whole provision of pati-
 ence with great affection. Heere
 the seven-headed Dragon watch-
 eth,

eth, and layeth waite every moment, that hee may infect that mind, either with secret pride, or subtile avarice, or blind envy, or privy luxury, or againe with godlinesse, but glozing, or with any other faire-seeming, but sinister intention. So the Hell-armed Serpent stands gaping before the woman, ready to bee delivered. What therefore must the Soule doe in this case, if even by the least token a wrong intention bewray it selfe, what resistance must be made? Let the Child be snatched up to G O D and to his Throne, let the intention advance it selfe to the Creator by these wings of prayer. My Lord, I have done, and am about to doe this for love onely of thee. And let the woman fly into the Wilderness. Let the Parent of this Child say : *I desire not, my Lord, to bee seene to be knowne, I affect not to be praised : I will not have it proclaimed in the Market, I will not have it commended for a mighty and rare thing, I would have this done so, as if I had done it in the remotest*

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*rest desert, in the most desert Wil-
derneffe : So thou, my G O D,
knowest it, as thou knowest all
things : thou onely art a Theater
large enough for all my actions.*

Cornellus the Centurion, that
approved Souldier to God above,
sent all his Sons and Daughters,
that is, all his good workes before
him into Heaven. Therefore the
Angell most courteously spake un-
to him, saying : *Thy prayers and
thine almes-deeds are come up be-
fore God for a memoriall.* Acts 10.

4. *For hee was a devout man, and
one that feared God, and prayed to
God alwaies.* Thus all his Chil-
dren were caught up to God, and
to his Throne, that *Stygian Dragon*
being deluded, which exceedeth
all Theeves, Pirates, Robbers
by many degrees. For this roving
Theefe is never but in hand with
his wiles, he observeth a Travel-
ler before he passeth by, and also
in his very passage. The Dvill
is weary of no labour, many
times in the beginning of an acti-
on, sometimes in the middle, ve-
ry often in the end he endeavou-
reth

reth to pull a Right Intention in
 pieces, which Gregory eloquently
 setting forth: *For we must under-
 stand*, saith he, *that the old enemy*
pursueth our good workes three
manner of waies, that the very
same thing which is done right before
men, may be spoyled in sight of the
inward Iudge. For sometimes in
 a good worke he pollutech the in-
 tention, that every thing which
 followeth in action, may for so
 much not come forth pure and
 cleane, as he distempers it in the
 very Originall. But sometimes he
 is not able to corrupt the intent
 of a good worke, but opposeth it
 in the action it selfe as it were by
 the way side, that when one
 makes account he goeth out more
 secure, by setting vice privily to
 dog him, he may bee killed as it
 were by treachery. But sometimes
 he neither corrupteth the intenti-
 on, nor supplanteth by the way
 side, but entraps a good worke in
 the end of the action, and how
 much farther hee faines himselfe
 to be gone from the house of the
 heart, or the passage of the deed,
 be

*Subiuncto
 latenter vitio,
 quasi ex in-
 fidis peri-
 mat h7.*

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he waiteth so much more craftily to disappoint an action at the journeyes end : and by what meanes he makes every one that is not wary secure by thinking him farre enough off, thereby hee suddenly runs them through with a harder and more incurable wound. For so hee contaminates the intention in a good worke, because when hee perceiveth the hearts of men easie to bee deceived, he presents the aire of transitory favour to their desires, that in these things which they performe right, they may be enclined by the strength of intention, to cover base matters : whereupon it is rightly said by the Prophet under the similitude of *Iudea*, of every soule which is caught in the trap of a wretched intention. *Her Facti sunt enemies are the chiefe.* *Thren. I. 5.* *hostes eius in*
As if it were apparently said : *capite.*
When a good deed is undertaken not with a good intent, the adversary spirits are chiefe over it from the very first thought, and possesse it so much the more fully, as they have also dominion over it

it by the beginning. *Greg. l. 1. Mor. c. 19. initio.* Yea, as *Chry.* *some* hath moreover noted, *The Divell sometimes by an evill intention distaineth workes even* Laid up in *now* already committed to Gods custody. And if hee bee nor able to hinder a deed by casting difficulties before it, he provoketh the intention, and endeavourerh to defile it. Nor yet doth his policy prevaile; hee sets upon it with diverse engines to disturbe it. Meither so indeed doth he effect what he would? he studieth to pervert the end of the action. *Chrysost. Hom. 1. in illud. vidi dimum.*

Horace telleth of a most importunate fellow, whom that he might send away from him, hee pretended diverse businellles to be dispatched here and there. But he most importunately answered this one thing, I will ever follow thee. I have nothing to doe, and I am not idle: I will ever follow thee. *Horat. l. 1. Serm. Sat. 9* So the Divell which hath nothing else to doe, then to impugne and vexen, and is truly no flaggard, Hee like

*— Vsq̃
sequar te:
Nil habes
quod agam,
et non sum
 piger: usque
sequar te.*

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like an individuall companion,
continually mutters that — *I will
alwaies follow thee, ever and ever
will I pursue thee; ever will I hold
and follow thee close: I will not
be quiet, I will not cease, I will not
give over, till I turne aside thine
intention another way, that it may
not goe so right to God; I will ever
follow thee.* Surely hee doth so,
whom he cannot delude by vaine
glory, then he deceiveth by an-
ger, or by sorrow, or impatience,
or else by joy, or immoderate de-
fire, or too much longing. There
be a thousand waies to hurt. If
paines succeed ill, it puts out of
courage: what will be said of the
matter? thou shalt bee nothing
esteemed, thou shalt be a laugh-
ing-stocke to all, this will cer-
tainely be great hurt to thee. But
if the matter fall out according to
wish, the Orcinian Foxe is at Hellish
hand againe. Behold the practi-
tioner, behold his device! very
well; excellently, passing well,
he could not have done better,
what has this or that man done
like it? there is none that can
come

comeneare this deed, all men will commend it. So the blind body seemes such a proper fellow in his owne conceit, pleaseth himself so admirably : he carries his eares listening every where like a Bore what people thinke of him, to heare how they praise him : forsooth it is a great matter in the sorry judgement of the man, and a brave thing to bee pointed at, and have it spoken, this is the man. *Pers. Sat. 1. v. 28.* O poore Soule ! *His enemies are the chiefe, indeed.* The beginning and head of a worke is the intention. The Divell aimes at this marke, he throwes right against this forehead, as *David* did to *Goliath*. If this head be hurt, if a good affection to God bee corrupted or extinct, all the rest of the building tumbles downe. *David* greatly rejoycing that hee kept this head safe : O Lord God, saith hee, *thou strength of my health, thou hast covered my head in the day of battell.* *Psal. 140. 7.* *Pliny* reporteth, that the *Pelican* a most crafty bird, lives by roving upon the waters

*Et pulcrum
est digito
monstrare et
dicere licet.*

Top

waters after this manner: Shee flyeth unto those birds which swim in the Sea, and catcheth at their heads with her Bill, till she plucketh up her prey. *Plin. l. 10. Nat. Hist. c. 40.* Righteous men not much unlike to birds, have their habitation indeed on high, but they fly downe to the waters for their food, and dip themselves therein: they refuse not to undergoe cares, vexations, labours, diverse troubles; they carry these waves upon their backes, for no otherwise are good workes made evident; there is need of sweating and industry. No body endureth want with vertue, unlesse his body feele it. No man prayeth so as hee ought, unlesse hee watch, and excite his mind to attention. In this manner the godly get the nourishment of their soules. But the Divell, like a *pelican* assaulteth the head of these birds, *Intention.* Doth he see one praying? he plucks away the rule of a right intention, and, many, saith he, looke upon thee; let them goe now and say if they

Dive, dip
them-
selves

can that thou art not a lover of Prayer. Does he see money in the hand for the poore? he snatcheth away the eyes after spectators of the almes, or draweth the cares to the beggers importunate cryes, that whiles hee gives almes, hee may give a reproach with it; and say looke here shamelesse Dogge, cease to barke. *Most men will proclaime every one his owne goodnes: but a faithfull man who can find?* Prov. 20. 5. Doth hee perceive in thee some charity, patience, obedience? presently hee seekes letters of commendation, hee takes up the least words of them that praise thee, and drops into thine eares: loe, thou art of a good repott, thy submission hath pleased this Lord; in good troth this is to be reckoned among thy praises. This hellish *pelican* fasteneth a thousand such gripes, whilst he wounds the head, and kills a right intention. Therefore in all actions, let that be diligently observed of the mind: *To God, and to his Throne.* Otherwise we shall not escape the Stygian *Pelican*.

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can, unlesse every one of our Children, all our good actions, bee caught up to God, and to his Throne.

It is to be admired which is remembred among the acts of St. Severine Bishop of Coleine. (*Surius Tom. 5. die 23. Octobris. Severinus flourished about the yeare 400*) There was in the time of Severinus the Bishop an Hermit descended of a princely stocke, brought up in his youth to all kind of delights, who when hee was growne of ripe yeares for a wedded estate, tooke a Bride not unequall to him in meanes and blood. And now *Hymen* sounded over all the Court, and now the nuptiall Bed called upon the new married Couple, when on a sudden the Bridegroome being taken with great feare, saw a young man in a most beautifull shape standing close by his side, which spake to him with a cheerefull Countenance, and said: *If I should surely promise thee greater delights, and farre more illustrious beauty, wouldst thou follow mee*

Betroth
thee with

N

whether

More then
thus

Surery

*whither I goe ? I would, saith the
Bridegroom, if thou promise
things excelling these To whom
the Angell in a mans shape : I
promise thee, saith he, heavenly de-
lights, and immortall glory, if so
thou bee a man, and knowest how
to contemne these in respect of those.
The Bridegroom forth-with fild
with greedy ambition to enjoy
these promises, and taken with
love of the promiser : Behold the
man, saith hee, passe thy word,
and lead mee whither it listeth
thee, I am ready to follow. Hee
said, and did it : neither carried
away any thing else with him
of all his treasure beside a wood-
den Bottle. The Angell having
brought him following so coura-
geously into a place remote from
all company of men : Here, saith
he, bee free to God and thy selfe :
forbeare to care for any thing else.
So with-drew himselfe out of
sight Vpon this Stage did this
new Actor pl y the part which he
undertooke exceeding well a long
time, where God and Angels be-
ing Spectators, hee followed his
austere*

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austere course of life very close
for divers yeeres together, ex-
hausting a manner with continu-
all prayer, watching and fasting.
At length a desire invaded the
man to know, who should re-
ceive an equall reward with him
in Heaven, for he led a life al-
most admirable. He was answer-
ed from Heaven. *That the Bi-
shop of Colein should bee like him
in the seat of the Blessed.* The
Hermit wondering at this equal-
ity of reward in such an unequal
state of life, He beseeched
therefore very earnestly, that this
man may bee throwed unto him.
And without delay, he very same
which had conducted him thither,
stood before him, and shew-
ed the way whereby hee should
come to the very place where this
Bishop was. The Hermit thus in-
structed, upon a solemne day
came to *Colein*, and was present
at divine Service, after Church he
was admitted into the roome
where the Bishop dined, to looke
on. Here the Anchorite saw a
feast, although not according to

Might
have a
sight of

Genium fa- the profuse Genius of our Age,
liare. yet sumptuous and liberall. This
the Bishop gave to the chiefe men
of the City of *Colein*. The plenty
of Dishes, the variety of dainties,
the great richnesse of Plate to
serve in, was in that age account-
ed an example of rare prodigality.
Here this same devout Spectator
began in mind to conferre with
himselfe : Have not I therefore
with my Canne of water, saith
he, with a piece of dry bread,
with unsavoury rootes and hearbs,
by daily fasting, almost continuall
prayers, and forsaking all this
bravery of mine owne accord,
deserved more favour at Gods
hands, then this Bishop in so
great excelsse? What doe I, if I
doe no more, then this prelate
which aboundeth so much with
riches and delights? O my very
good Anchorite, thou maist rea-
son perhaps discreetly, but not
holily; heare I pray, and suffer
an answer of the Angell that
guideth thee, whose words are
these : *This Bishop, whom thou
seest, is lesse delighted with all his
pompe*

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pompe of dainty Dishes, then thou
with thy wooden platter. Vnder-
standest thou this? That
man is truly great, which useth
earthen Vessels so, as if they
were Silver, and useth Silver so,
as if it were earth. *Sen Epist. 5.*
Here the discreet Palmer acknow-
ledged, how that God would
weigh not so much the deeds,
as the intents of the doers, nor
value how much every one did,
as with what respect. Right
so it is : ———

*Qui quid agant homines, inten-
tio iudicat : Omnes.*

*Intention is the Iudge to try,
What all men doe, when, how,
and why.*

And loe, how the Acheron-
rick *petican*, could not by all
stately abundance extort from
Severinus, his Love and good in-
tention to God. This Bishop of
Colein sent all his Actions, as it
were his Children before him,
to God, and to his Throne. And in

this Stratagem, he delivered from that most watchfull Dragon, whatsoever piety hee exercised. But whom may wee find imitating it? It shewes rare vertue indeed, not to be corrupted in the midst of riches, and pleasures, when the most rigid poverty that is, may find some occasion or other to offend a good meaning. For this other which betooke himselfe to the Wiidernesse, being every way else an holy man, and of a most commendable life, nevertheless had let fall some of his good intencion, and better affection into his wooden Tankard. Wee doe after that sort even in the smallest things, let goe or gaine no small matter, according as our intention lea- neth either to the Creator, or things created. Satan hath very many snares and almost not to be descried, which hee placeth closely under foot to intrap a Right Intention. Our dainty- mouth'd senses, and too much selfe-love offer themselves of their owne accord to bee entangled in these

these Nets : it is sweet to them to be so taken. What action soever therefore of ours is not at the very first sent up to God, and to his Throne, is presently caught and devoured by the most nimble Dragon.

The Hebrew Prophet *Ezechiel*, saw four living Creatures, whose wings and heads were lifted up towards Heaven: *Their faces and their wings were stretched upward.* Ezek. 1. 11. The upright both looks and flight of these Creatures, put us in mind of no other then this very thing, that nothing whatsoever is safe enough from that Dragon, which flyeth not up instantly to God. It perisheth, whatsoever with-
drawes not it selfe by this meanes
from the Dragons claws. There-
upon *Richardus Victorinus* collecth
him, which performeth good
workes yet with an ill intention,
a murderer of his owne Chil-
dren. Here we meet with two
things worthy to bee noted. Let
the first thing in question bee
wherein doth the sap, kernell,

Preserveth

Nervous.
Maine
drift

strength and force, or the Master-veine of a good intention consist? whereat must we principally aime in this point, or what man ever had a good intention indeed? Christ the repairer of mankind, of whom his Father pronounced from Heaven: *Hear him. Mark, 9. 7.* This Master of ours, had chiefly three intentions. The first was of *Obedience. This Commandement* saith he, *have I received of my father. Ioh. 10. 18.* For the first moment that he put on man in the Virgins Wombe, his Fathers Sentence was objected to him. *Thou must be Crucified,* thy Father gives such charge. Christ most obediently submitted himselfe to this Decree of his Father. Hereupon it may bee truely said, The Saviour of the world did hang upon the Crosse foure and thirty yeares. For the intention of Christ went all his life long toward the Crosse, did cleave to the Crosse: *This Commandement he received of his Father.* The Second was of *Respect* to his Fathers honour: *For I,* saith hee, *seeke*

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seeke not mine owne glory, but I honour my father. The third was, of Love and off *elion* to his fathers Will. I saith he, *doe those things alwaies which are pleasing to him, because so it seemed good in thy sight* Nevertheless, *not as I will, but as thou wilt, thy Will bee fulfilled.* This three-fold intention is almost the very same in substance, but yet it may be perceived also in that difference. For it is one thing to doe any matter therefore, because it is so commanded; another, because it maketh for the honour of another, and another thing yet, because it so pleaseth another. Hee which is of this mind, to observe anothers will, and bee also at his beck, and offers himselfe freely, may say: What need have I to be bidden? I am none of them that are to be compelled by force, or power, or Law; I will doe this of mine owne accord, upon this perswasion onely, because I know it pleaseth him that is in authority, his desire is set upon it. And therefore I am as ready to

doe, as he to *wish*, his Will is to me instead of a thousand Com-
mands. And this, I take it, is the
top and highest point of every
Right intention. And this was
the intention of Christ our Lord
in his life, in his sufferings, in his
death; in all things: *His fathers
Will* Even as the father gave mee
Commandement, so doe . . . loh. 14.
31. The father which sent me, he
gave me Commandement, what I
should say. and what I should speak.
And I know that his Commande-
ment is life eternall: whatsoever
I speake therefore, even as the Fa-
ther said unto me, so I speake. loh.
12. 10.

Hereupon let that never depart
either from our mouths or hearts:
O my Lord, and my God, I offer
my selfe, and all that I have to thee,
to thy good pleasure in every thing.
Or that: Even so Father, for so
it seemed good in thy sight, even so
Father, even so Father. Or this.
Neverthelesse not as I will; but as
thou wilt, thy Will be fulfilled.
The other thing also in question
is, and that most frequent a-
mongst

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mongst men of a doubtfull conscience, whom it troubleth and vexeth diverse waies. Thou maist heare many saying, *So I knew in what manner my case stood with God, that I were in favour, and Gods deare servant, whether my actions pleased that most wise searcher of hearts; so I were thoroughly acquainted herewith, most willingly would I performe whatsoever is required of mee.* O my good Christian, desirest thou to know this? examine thine owne conscience: Doe but weigh what manner of intention thou hast, how sincere and pure, for how much the more sincere and pure this is, how much the more conformable and nearely knit to the Will of God: so much better thou art, so much the more acceptable and dearer to God, never doubt it. Or knowest thou not, whatsoever men doe, intention judgeth them all? It is not possible, that thou shouldst be of a sincere intention, and good mind towards God, and yet not please God, unless thou wouldst make God angry.

unjust. It is the voyce of God. *I love them that love me. Prov. 8. 17.* and I doe not conteine, nor can otherwise choose, but embrace them againe with a benigne affection, which are so well affected towards me.

Thou therefore, good Christian, have speciall care of this, alwaies most readily to attend the divine pleasure in every thing. Let Gods *Will* be both thy *Will*, and *Deed*. In this manner thou shalt wound the heart of God with the golden dart of Love. For this gaines such an interest in Gods favour, that wee may procure very much not onely by speaking and doing, but also by omitting and making hily day. *Lodovicius Blosius*, a truly pious Writer: *If any one saith he, resisteth his owne will even in the smallest matters for Gods sake, hee performeth a thing more acceptable to God, then if hee should raise (let it be marked) many dead men to life.* So it is necessary that he bee ready prepared in all other matters, which would be of a Right Intention,

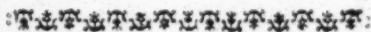
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Intention, that wee know any thing that God desireth, we also may desire the same how opposite soever it be to his owne Will. To which purpose (as *Blossie* instructeth.) let him frequently say with himselfe: For the sake, O Lord, I will not see that thing, when it is not necessary that I should see it: in respect of thee I will not heare that, I will not say that, I will not speake that, I will not touch that. Lord if my Clothes, if my Dyet, if my Affaires, Labours, or that which I am in hand with, displease thee, I refuse not to bee covered with a course clout, to live with Bread and Water, to put away these and these things farre enough from me. But we, O how often doe wee both speake, and doe a great deale otherwise? you may heare him many times that saith: I am at mine owne pleasure and disposing, what Controller need I feare? I am wont thus to doe; this is my custome: this cost is out of my purse; I feed upon mine owne Trencher: what doe I regard others?

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Happy

thers ? I will have it to be in this manner ; no body shall appoint mee what to doe in this case &c. This is not to carry himselfe answerable to the Will of God. Therefore O thrice blessed hee, which with a most sincere intention, followeth the one and onely pleasure of God in all things. This man of all others escapeth the eyes and clawes of the ever-waking Dragon, and whatsoever he doth, hee sends before hand with safe conduct to God and to his Throne.



CHAP. IIII.

*That the greatest enemy which the
Divell raketh against a Right
Intention, is Vaine
Glory.*

T*His Enemy of a Right intention is worthily to be feared of all men : Vaine Glory steales away the rewards of*

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of all vertues, and turnes them to most grievous punishments.

Herod Agrippa, no degenerous Impe from the wickednesse of his Fore-fathers, slew *James* the Sonne of *Zebedee*, a most holy man, God passed by that: Hee cast *Peter* in Prison, neither was hee punished of God for this, hee added more outrages to the former, neither yet did God revenge that. But when he made an Oration, glittering in Royall Apparell, not to instruct the people, but for his owne ostentation sake, and the multitude gave a Shout: *The voyce of a God, and not of a man, immediately the Angel smote him, because he gave not GOD the glory, and hee was eaten of Wormes, and gave up the ghost. Hee hath him sure enough. Hee tooke away a mans life, and God held his peace; hee would have stollen the glory from God, and here God riseth in his owne defence, and he was consumed of Wormes and gave up the ghost. He paid so deare for Wind. Augustine rightly pronounceth against*

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gainst Herod. Lo d hee that will be praised because of thy gift, and therein seeketh not thy glory but his owne, although for thy gift hee bee praised by men, yet hee is discommerced by thee, because that out of thy gift, he sought not thy glory. Aug in *Medit.* But he which is praised of men, when thou rebuketh, is not defended by men when thou iudgeth, nor shall be delivered when thou condemnest.

There are two speciall things to be found in all the Workes of God, Vility, and Dignity: God would have the Vility to come unto man, the Dignity hee hath reserved to himselfe. Even as a famous Painter easily yeeldeth the Picture which hee made to another, accounteth it but onely to be his, which hee writeth underneath, *Protogenes* invented it, *Timander* made it, *Apelles* drew it. So likewise God: and for that cause also hee ordained that the Offerings in times should bee made in this wise, that Flesh, Fruites, Bread, and pure Incense should be offered together, which
hee

hee parted so liberally, that what
profit soever was therein, it should
turne to the benefit of the Sacri-
ficers, he required the perfume of
the Incense onely for himselfe.
And even as when two Mer-
chants become partners, both of
them layeth out upon Trafficke
what their meanes afford : Or
say that one findeth all the ex-
pences, another the paines, some-
times equall portions either of
mony or Wares, the gaine which
commerch by Trafficke they di-
vide, it is wholly due to neither
of them *Iohn* the eye of the Lord *Iohn* 1. 7
affirmeth that the Saints have
fellowship with God This fellow-
ship is entred into for that end,
that eternall blessednesse may be
obtained, thereby as it were gaine.
Not God alone maketh this
Merchandise, nor man alone :
That saying of Saint *Austine* is
we'll knowne : *Hee truly which* *Qui fecit*
made thee without thee, will not *te sine te, non*
save thee without thee. God be- *salvabit te,*
stoweth all the charges towards *sine te.*
this trafficke, For it is God which
worketh in us both to Will, and

to doe of his good pleasure. *Philip.*
 2. 13. Man bringeth his industry
 onely, what gaine soever com-
 meth by this dealing, is to be di-
 vided betweene God and man:
 God is contented onely with the
 honour and glory, whatsoever
 wealth or happinesse there is, he
 assigneth unto man. Let a good
 division therefore be made: *Let
 glory be to God in the highest, to
 man peace, and the possession of all
 good things.* He now that arro-
 gates to himselfe, what is due to
 God, dealeth most unjustly, and
 deserveth to be turned out of this
 fellowship, and deprived of all
 his goods. *God Created all things
 for himselfe. Prov. 16. 4.* This
 Great Maker of all things, requi-
 ring honour as it were Tribute of
 all his Workes. *My glory, saith
 he, will I not give to another.*
Esay 42. 8. This revenue a Right
 Intention most truly paieth unto
 God, the very same vaine glory
 most unjustly taketh from him.
 Can any man like wise endure
 another most vainely boasting of
 that which hee built, which yet
 never

never came out of his owne purse.
 Why braggest thou proud fellow,
 which bestowedst not so much as Brought-
 a stone of thine owne towards test
 this Structure, any man may easi-
 ly build at another mans costs. In
 like manner why doe wee poore
 wretches boast of our actions and
 good deserts, as it were of great
 buildings? all the charges where-
 with we build come from God,
 for our use, not for our report.
 Most apparently Christ: *Without*
me, saith he, can yee doe nothing.
Job 25. 5. Why therefore doe
 we brag? we are permitted to in-
 habite the building, the honour
 which followeth the fabricke of
 the House, is onely GODS.
 Therefore, *Take heed that yee doe*
not your good workes before men,
to be seene of them, otherwise yee
shall have no reward of your father
which is in Heaven. And there-
 fore Christ so sollicitously adviseth
 us, because this vice of Cenodoxie,
 or vaine glory, is both very sub-
 tile, and also very hurtfull by this
 her subtilty. *Climachus: Ceno-*
doxie, saith hee, hath an hand in
all

Mat. 6. 1.

Peste

Bryer

all devices. For example, Doe I fast? I take a pride in it. If I breake off my fast, because I would not have it knowne, againe I am proud as I were of mine owne policy, if daintily apparellled, I am overcome of that disease. If I be poorly clad, againe I take a pride in it. If I speake, she vanquisheth me. If I hold my tongue, againe I am vanquished. Which way soever thou throwest this Bramble, it standeth with the prickles upward. *Clim. Grad. 21 de Cenodox initio.* But such a vaine glorious man as this, is a true worshipper of Idoles, which seemeth indeed to worship and serve God, whilst he studieth to please not G O D, but men.

I said before that this vice is most subtle, and even so it is. Glory is despised very often, that it may be gotten, and from the very contempt of glory vaine glory springeth, and sometimes assaileth those most strongly, which seeme to have cast off all glory long agoe. I will determine nothing in this case out of mine
 owne

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towne judgement, A man of great
repute, & Divine of our age, dis-
courseth of this point as follow-
eth. Hieron. Bapt. de la Nuza.
Tom. 1. Tract. 2. part 2. de recto
affectu in Deum. It saileth out
not seldome, that a gallant Lady
taketh not so much delight in all
the bravery of her Sexe, or a
Knight in all his gorgeous attire,
as a poore ragged Monke sitting
close in a corner of the meanest
Monastery, pleaseth and applau-
deth himselfe, in his sorry Cloths,
in his torne and mishapen Hood,
his naked Feet, in his empty Cell, Bare
and his very victory over all kind
of Pompe. O wretch indeed,
whom Vaine Glory was not able
to deceive with honours, she de-
ceiveth by humility it selfe. Thus
vaine glory spareth no body, it
invadeth all sorts of men: but, as
Saint Basil saith. It infecteth every
good worke softly, sweetly, pleas-
antly, insensibly, and before it be seene,
and spoileth all the beauty thereof. Defaceth
Vaine glory is a sweet kind of thing
to the unskilfull, a sweet robber of
Soules. Basil. de Constit. Mon.
Cap.

Cap. 11. Many doe prively seek themselves in the things which they doe, and know it not. K. n. p. s. l. i. c. 14. v. 2. And oftentimes, saith Gregory, whilst the praise of men meets with a good worke it changeth the mind of him that doth it, which though it were not sought for, yet it delighteth being offered. With the pleasure whereof when the mind of him that performeth well is let loose, it is quite dispersed from all vigour of the innermost intention. For hee which doth good things, and hereby desireth not to please God, but men, turneth the face of his intention downward. Greg. l. 1. Mo. c. 19. For that cause the holiest men that we see, have defended themselves most vigilantly against it.

Scoreas

Laurentius Iurinus reporteth, and, When as on a time, saith hee, Pachomius sate among the Seniors of his Order, a Monke brought two Mats which hee had made that day, and set them over against the place where they sate, that they might easily behold them. for hee hoped that hee should have heard of

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of Pachomius. Behold the diligence of our Brother, which hath doubled his daily taske, and hath finished two Matts, whereas others make but one in a day. But on the contrary, *pachomius* expressing great sorrow for his vaine hunting after praise in this manner: *Fathers*, saith hee, *this our Brother hath wrought very hard from breake of day to this time, but he hath dedicated all his labour to the Diuell, for indeed hee hath preferred humane praise before Divine. Therefore calling the man unto him, and chiding him in grievous tearmes. When others*, saith hee, *goe to Prayers take thou thy matts upon thy shoulders, and cry: I beseech you Fathers and Brethren, entreat God for mee miserable wretch, which have made more of two Matts then Heaven. Hee did as hee was commanded. Pachomius* afterward gave charge, that when others were called to Supper, this man that was more busie then needed, should stand with his Matts supperlesse in the midst of the roome. Neither yet *Pachomius*

chomius thinking this to be satisfaction enough, hee commanded that the man should be shut up in his Cell, and sparingly fed five monthes together onely with Bread, Salt, and water: and prohibited that any should goe to aske how he did all the time of his confinement. c. (*Sur. Tom 3. Die. 14 Maj*) With such engines as these vaine glory must be beaten downe, a muchiefe otherwise almost invincible, and which groweth out of vertue it selfe. Rightly Ctimachus: *The spirit of desperation*, such hee, *rejoyceth when it seeth vice to be multiplyed; but vaine glory when it seeth vertue to encrease.* Observe diligently, and thou shalt see this wicked bliegh to follow thee close even to thy death and grave. *Chm. D. 1. Grad. 21. d. Cenodox.* He saith moreover: *Hee which grows proud of the naturall part, wheere hee exellecth, imagine apprehension cunning Reading, pronuntiation, wit, and all other things which come unto us without our daies, he shall never enjoy the blessings which are above*

Buttered

Perceive

above nature, for he which is un-
faithfull in a little, will bee un-
faithfull also in much. And surely
such is the servant of vaine glory.
Gregory said excellently to this
sence : *Whosoever extollet him-
selfe , for his beneficence to ano-
ther, incurreth a greater fault by
boasting, then he obtaineth a re-
ward by giving, and is made naked
whilst he cloaths the naked , and
whilst he thinkes himselfe the bet-
ter, becometh so much the worse.*

Forasmuch as hee is lesse poore
which hath no cloaths , then hee
which hath no humility. Greg. 1.
21. Mor. c. 14. The Grecian and
holy Oratour Chrysostom, who
was most eloquent against this
plague, and lashing very often
at it in the Chaire : And now,
saith hee , can it bee other then
extreame folly, to seeke after the
praise of men, which are so corrupt
in mind, and doe all things rashly ?
whereas we ought to have recourse
to that eye, which ever waketh,
and to speake and doe all things,
with respect to the appointment of
that. For these although they com-

*Minus inop-
est, qui vest-
tem non ha-
bet, quam qui
humilitatem.*

Shewed
himselfe

Give at-
tendance

mend, nevertheless can helpe us as good as nothing. But he, if those things which we doe, bee pleasing unto him, maketh us both of good report and illustrious here, and in time to come bestoweth ineffable benefits upon us. His also are these: wherefore if thou desirest to obtaine glory, resist glory, but if thou huntest after it, thou shalt goe without it. And if you please, let us sift out this speech also in those which follow this promiscuous course of life. For doe we call any in question of their credit? Is it not those which greatly desire it? Therefore they especially are the men which want it, as those which suffer innumerable reproofes, and are despised of all men. Againe, say I pray, doe wee respect or commend any? Is it not those that contemne and account nothing of it? Therefore these are they which inherit glory. For even as hee is rich indeed, not which wanteth many things, but nothing: so he is truly famous and honourable, not which burneth

Chry. Hom.

12. in 1. Ep.

ad Cor. Fine.

neth with desire of glory, but con-
 temneth and maketh light of it.
 For this glory is but a shadow of
 glory. And indeed no body
 which seeth a piece of bread pain-
 red, will lay hold on the Picture, **To este it.**
 although he be ready to starve a
 thousand times. After the same
 manner therefore stirre not thou
 at all in pursuit of a shadow, for
 to follow a shadow is the part of
 one out of his senses. *Chryf. Hom Wit*
.29. in 2. ad. Cor. It is not possible,
 that any man can be Great, No-
 ble, and Valiant, which carrieth
 not himself free from vaine glory,
 but he must needs creepe upon the **Grovel**
 ground, and bring much to ruine,
 whilst he waiteth on this wicked
 Mistris, and more cruel then any
Barbarian. For what I pray can
 bee more truculent then shee,
 which then raves and rages most
 of all, when she is most of all re-
 verenced and observed? Not so
 much as Beasts are of this dispo-
 sition, but grow tame, by much
 gentle usage. But quite contrary **Handling**
 vaine glory, for she is quiet being
 contemned, but starke mad when

Chryf. ibid

*Hom. 35. in
Ep. ad Cor.*

Becomes
of force

she is honoured, and takes Armes against him which beares respect to her. He which is brought in bondage to vaine glory, can neither see what is profitable for others, nor yet for himselfe. And that *Chrysofom* may confirme all this that he hath spoken: *Vaine glory*, saith he, *is the Mother of Hell*, and doeth exceedingly kindle that fire, and feed that deadly Worme, and setting downe the reason hereof, Other vices, saith he, are brought to an end by death, this obtaineth strength in the dead also. *Hom. 17. in Epist. ad Rom.* Looke upon a Tombe extraordinary sumptuous, and you shall perceive with what a subtile blast it breathes forth vaine glory. O foole, what doeth so ambitiously desired memory profit thee? if where thou art, thou art reviled, and praised where thou art not.

No lesse elegantly *Saint Valerian*, Bishop of *Masilia*: It is a kind of folly, saith hee, that when thou owest to another the benefit of life, thou shouldst ascribe to thy selfe the ornaments of vertue. Be-
hold

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hold this man is puffed up with honour, another flattereth himselfe in the proportion of his body; this man imputeth wealth to his labour, that man assigneth his skill in learning to his studies. O silly people, all humane industry staggereth, where Gods Faileth helpe is not sought for: It is our part to desire good, but Christs to bring it to perfection. Hee hath lost all that ever he did, which hath ascribed the fruit of holines to his own vertues. *Valerian. Hom.*

11. *Fine hujus ferm.* The case standeth even so, although thou hast all the excellencies that can be, Learning, Eloquence, Wit, Wisedome, Munificence, a coun- Fit for an tenance bebecoming Majesty, if Emperour thou season so grear things as these with vaine glory, as it were with Salt, thou maist imagine drops of Hony to run out of an iavenomed pipe, to the end that all beauty, opinion, love of former things might perish, by the onely vanity of glory, as it were by a confection made to poison one. Although thou bee a good
O 3 Singer,

Singer, a good Scribe, a good Painter, a good Champion, a good Poet, a good Oratour &c. yet if thou be an ill prizer of all these things, thou hast spoyled all : but now hee priseth these things ill, which contaminates them with vaine glory. And although vices sometimes bewray themselves in that manner, that they cannot possibly be denyed, yet there is some colour left, which wee may daube over our credit ; no body in this case is so slow of utterance, but he can readily put out : that man limpeth, stammereth, goeth wrong, failes in sight more then I, is blacker. So wee thinke our selves beautifull Creatures, if wee bee not reckoned among the most deformed.

Away

For all Honour and glory which men have bestowed upon them is wholly returned to God, as to the first Author, and last end of it.

After the people of *Israel* were brought out of *Egypt*, they set up the Golden Calfe which they had wickedly devised, to be worshipped for *GOD*, giving a shout withall : *These bee thy Gods O Israel, which brought thee forth out of the land of Egypt.* *Exo. 32.4.*

Not

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Not much otherwise doe they,
which looke round upon them-
selves with a stately brow as
Masters of their owne workes,
and whatsoever they effect by
Counsell, Art, or industry, they
will have accounted as it were for
Gods. O Idolaters! *To God onely
be honour and glory*, proclaimeth
Paul, 1 Tim. 1. 17. To God
onely, onely, onely bee honour
and glory. The utility of good
workes, is ours, the dignity Gods.
Agasicles was driven into exile by
the people of *Halicarnassus*, be- *Sparta.*
cause he did not Consecrate the
three footed Stool: which hee
won in their games to God, but *Apollo.*
carried that gift home with him.
Herodot. l. 1. All the glory of
every thing that is well done, is
from God, and to bee given to
God onely.

*Dijs te minorem quòd geris,
imperas.*

*Huc omne principium, huc refer
exitum. Horat. l. 3. ode 6.*

*Thou raign'st because thy deeds
to God doe yeeld.*

*Bring thy attempts, and Alls
both to this field.*

Notwithstanding wee are more Baby-like then any Baby, for even as Children doe so verily take themselves for others in their new clothes, that they are perswaded the best acquainted eyes be deceived by their fine apparrell: So we Children of fifty or an hundred yeares old, doe put on ambition upon the most trifling and vilest things that can be. That man boasteth, because he knowes how to use neater Complements, another because he is a dainty Carver of meate, this man because hee goeth more upright then others. There bee infinite sorts of ostentation. Nay we fall to d shewstly and shamefull trickes, and take a pride in our basenesse:

*Malus numerat scelestæ facta in
gloriam. Ver. Iamb.*

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*The wicked counts the story,
Of all his hainous facts a glory.*

That man makes his brags that
he onely can carry most Wine of
all the company, another avouch-
eth himselfe to have excellent
skill in all kind of play : he pro- Games
fesseth himselfe a master of vila-
ny. Infants indeed, but most Babyes
wicked ones, and which Sacrifice
to *Zibulus*. *Zibulus* is reported
to have first found out the Dye.
He did not onely set up a stately
Image in honour of himselfe, in
the lap whereof a paire of Tables
was to be seene, but also would
have Sacrifice done to him by
Dice-players, before they went to
their game. (*Cyprianus de Aleato-*
ribus) In that manner the un-
godly, not onely devise how to
worke mischief with a cursed
kind of industry, but triumph
therein when they have the way
of it, *And rejoyce greatly to doe*
evill. Prov. 2. 14. Others take
themselves to bee a little wiser,
and offend with more modesty,
out of whose mouth you may

O 5 heare

heare these reports : This Coun-
 sell was mine, it had never hapned
 so well to those Block-heads. This
 was my providence, my earnest
 care : Had it not bin forme, the
 businesse had never seene an end :
 they have reason to thanke mee, I
 brought this to effect : this is a
 point of policy indeed; but out of
 mine owne head : I know, if any
 man else doeth, how to play my part,
 I can tell very well, there is none
 like me in this kind : I am sure e-
 nough how much need they have of
 my helpe. There is that cryeth
 with a loud voice : I defie all that
 hand'e a Sword in this quarrell :
 That man, and I against all Coun-
 sellors : He, and I to all Doctors.
 This man, & I all knights that beare
 Armes : Another, and I dare all
 workemen to the contrary. O vani-
 ty, O idle dreames, O how much
 folly is in things ! What is more
 vaine, then the love of vaine glo-
 ry ? very well the Son of Sirach
 concerning these idle boasters :
 The hopes, saith he, of a man voyd
 of understanding are vaine, and
 false, and dreames lift up foolcs.
 Ecclesiast.

O quantum
 est in rebus
 inane !

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Ecclesiast. 34. 1. All the praise, favour, grace, honour, commendation of men, what else is it, then wind, aire, a blast, a bubble, smoke, vanity, a meere dreame? For if any man thinketh that he is something when he is nothing, he deceiveth himselfe. *Gal.* 6. 3.

When the hony is to bee taken *Cum exiguntur mella,* the Bees are driven away *fumo abiguntur apes.* with smoke. Vaine glory is a smoke, which the Divell overspreadeth, to carry away the dropping hony of good workes, as *Basil* said truely. *The hate which Bees beare to smoke, signifieth, that they which make hony for God, are offended with nothing so much as the smoke of humane praises* *Basil. in Ascet.* To that purpose said *Isidore*: *ponere, and Pride, and Vaine Glory have no agreement with heavenly light. Id. peleurior. Epist.* 197. At the last day of all, these things not onely shall not profit, but shall doe very much hurt to many. For thou wilt blesse the righteous. *Psal.* 133. Upon which words *Chrysostom*: For what damage, such

he, doth he receive, if men despise him, and all the people of the world, when the Lord of Angels commendeth and extolleth him. Even as, if he blesse not, though all that inhabite the Earth, and Seas commend, it profiteth him nothing. For even holy Iob, sitting upon the Dunghill, and smitten all over with filthy sores, and flowing with whole streames of Wormes more then could be numbred, and enduring that reproachfull usage, as he that was spitted on by his Servants, and had snares laid for him by his friends and enemies, and by his Wife, and was brought to that extreame poverty and hunger, and desperate sickness, was the happiest man alive, because God blessed him, saying, A perfect and upright man, one that feareth God and escheweth evill. Chry. Tom. 1. in Psal 5. propius faciem.

Iob. 1. 8.

*Divinam minime assequitur,
qui humane servit glorie.
Esse queris gloriosus? gloriam
omnem d'spice.*

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*Hee gaines not Gods report,
which mans applyes.*

*Wilt thou bee glorious? glory
quite despise.*

It was not the custome with Christ our Lord, to provoke his Auditors to laughter, and merry gesture, much lesse to perswade them to excessse, yet notwithstanding he permitted, nay hee commanded, for privacy when men fasted, to use Oynments after the fashion of the Country: *Annoynt thine head. Mat. 6. 17.* that with the sweet smell and pleasant countenance thy fasting may bee hid. *That thou seeme not unto men to fast.* The *Pharisees* when they used to fast, did interdict themselves all signes of cheerefulness, that they might make it apparent to all, how they were despisers of pleasures, and applyed themselves to hard and severe fasting. Our Saviour commands to the contrary, that we should alter nothing in the ordinary course of our life, to shew we fast, but rather after the manner of the place bee of a merry,

Fasting

Pretend

Spread

merry, cheerefull, pleasant countenance, to conceale our abstinence, that wee may receive the reward of a secret and sincere worke at GODS hands. That therefore others may not commend our continency, let us rather use this outward alacrity: for it is better to bee anoynted and appeare beaurifull, then to make a shew of abstinence, and desire to be seene, insomuch that many times to publish vertues Offices is to spoyle them. The praises of them that looke on, are flatteries, they are not praises. *Pliny* reciting amongst other wonders: *Wee found, saith he, a Vine and a Pomegranate Tree, growing without leaves, which bare fruit upon the stocke, not upon the byghes or branches.* *Plin. l. 17. Nat. Hist. c. 25.* Good men, and devoted to humility doe in this manner, they keepe close their fruites, that is, their pious deeds, and take speciall heed that the rumour of them run not abroad. So their vertue is safer, and lesse obnoxious to the treche-

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ry of Devils, which run desperately all in a Troupe to the breaking up of wares. Wilt thou advance thy vertues? bewray them not. Disclose Live to thy selfe, and bee farre from desire of a great name.

*Vive tibi, &
longe nomina
magna fuge.*

Travellers, that what Gold they carry they may keepe, doe they not sow it up in their shooes, or hose, in their doublet, girdle, cap, or put it into a hollow staffe, nay after all use trickes to lay it up in their bellies, as the Jewes formerly did at the siege of *Hierusalem*? is there any need to hide such precious metall in this manner? for this very reason it is never free from enemies, because it is precious; that it may bee kept, it is kept close: *Gregory*: *There is no other way, saith hee, for him which feareth to be robbed in his Iourney, then to hide the wealth which hee carrieth.* (*Greg. l. 8. Mor. c. 30.*) In the very same sort it is extreame dangerous to expose the pious actions which one goes about, I will not say to other mens eyes or cares onely, but even to his owne.

So

So Ezechias the King of Iudah, lost his treasures, because he shewed them. Hierome very excellently admonisheth: and, Let every man, saith hee, call his own heart to account, and hee shall try by experience all his life long, how rare it is to find a faithfull soule, which doeth nothing for desire of glory, and vaine reports of men. Nor indeed doth every one that fasteth, presently fast for God, or that stretcheth out his hand to the poore, lend to God, vices are at the next doore to vertues. It is a hard matter to bee contented with God onely for the Iudge. Hier. Contra Lucif. c. 6. With Hierome agreeth Iohan. Sari/bერიensis, Bishop of Chartres, a man extraordinary learned, who describing the pedigree of vaine glory: Ij vaine glory, saith he, set spurres to any man, he must needs run headlong through most dangerous vices. This is that forsooth which is accounted a noble vice, and worth so flatter the fraile disposition of men, that it is scarce a stranger to generous minds, for it cometh also of noble descent, and

Exceedingly

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and knoweth not how her expences
goe on, untill she fall headlong from
that height, which she aimed at.
For so vices proceed one of ano-
ther. But now vaine glory fastneth
her Originall root in vertue it selfe,
for wherein every one is more excel-
lent then others, therein, unlesse
Grace sit Moderatour, he takes the
more easie occasion to be proud. Yet
there is scarce any which insisteth
not upon vaine glory, and coveteth
not that praise, which is of men.
Herunto some take their way by
vertue, some by a shew of vertue,
others by the helpe of nature or Natures or
Fortunes be-
nefit fortune. *Saish. l. 8. poly-
crat. c. 2.*

The ambition of glory, is the
disease of men in prosperity.

That Light of the Church,
Gregory the Great, lamented this
disease privately with himselfe,
nor deploring the same without
teares: Whilst I looke exactly,
saith hee, upon the very roote of
mine intention, then I know
thereby that my desire is chiefly to
please God. But with the same
intention whereby I study to
please

please God, the intention of humane
 praise, by stealth I know: I
 not how, intermixeth it selfe, bla
 which when not till afterwards mo
 and slowly I perceive, I find my
 selfe to doe otherwise, that which
 I know I meant otherwise at first.
 For so many times whilst our in-
 tenti^on is rightly begun in the sight
 of God, the intention of humane
 praise overtakes it, following
 close by undiscovered, and as if
 we were laying hands on it by the
 way. Even as meat is taken in
 deed for necessity, but in the very
 eating, whilst greedinesse cree-
 peth upon us unawares, a certaine
 delight is joynd with our eating.
 Whereupon it falleth out for the
 most part, that the refection of
 body, which wee received for
 healths sake, we turne to gluttony
 for pleasures sake. Wherefore we
 must confesse, that our Right In-
 tenti^on which striveth to please
 God alone, an intention which
 is lesse right doth sometime ac-
 company by subtilty, which out
 of Gods gifts, endeavoureth to
 please men. So that if wee bee
 strictly

hu-
 strictly examined from above
 ow: concerning these things, what
 life, place of salvation remaineth a-
 rds among the same, forasmuch as
 my our evils are pure evils, and the
 ich good things which wee beleewe Goodnes
 rft, our selves to have, cannot by any
 in. meanes be purely good. *Greg. l.*
 ight 35. *Mor. c. 16. et ult.* Thou
 ane maist object: Why therefore did
 ing God give man a desire of glory,
 if all glory must bee refused by
 the man? Why doe men of great
 in. worth take such paines to obtaine
 ry glory, if to obtaine her be a har-
 ce. nous offence? My friend, we con-
 ne demne not all glory, but that
 g. which is inordinate, and unlaw-
 he full, which insinuates it selfe every
 of where with a pleasing, but thie-
 or vish behaviour, doing this, that
 ny the man which is covetous of
 ve glory, may seeke to get glory by
 n. the vertue which he wanteth, or
 se by any other thing, whereunto
 h such a reward belongeth not. As
 thou knowest; Glory is the sha- *Gloria umbra*
 dow of vertue, and followeth *virtutis est.*
 men whether they will or no. *inustus est*
atq; comita-
stus.
Senec. Epist. 79. Fine. But wee
 hunt

hunt after this shadow too care-
fully, and embrace too greedily
we expect glory not of God, but
of men, and convert the sancti-
ty when it is gotten, not to Gods
honour, but our owne. *Seneca* saith
most truly: *O how ignorant are men
which covet glory, What is it, &
how to be sought for?* *Senec. l. 95. Fine.* And tell I pray, in what
part of the world, and among
what people desire of honour
to be found every way moderate
A rare thing indeed — and far
rarer then a white Crow. It is
easier utterly to refuse glory, than
to seeke it rightly.

*Corvus quae-
que rarior
albo —*

Familia

So this aire hath sometime
blowen upon even the holiest men
and women, but it hath blowen
upon them onely, not infected
or cast them to the ground. Surely
Dominick, (that illustrious Saint)
of his most ample Order) did
strive manfully against this pe-
lous lent aire. For when at *Tolouse*
hath turned many unto Chalde-
yet he rather settled his abroad
Carcofia. Being demanded the
cause thereof: *Because*, saith he

ma

many honour me there, but here all
 edily contest with me. The holy man
 d, beleev'd that it was safer dwell-
 e in the midst of peoples hate,
 Go then among blandishments and
 a faire reports, and had rather ex-
 pose himselfe to bee slaine with Wounded
 it, the darts of vexation, then vaine
 c. glory. (*Vita ipsius. l. 4. c. 10.* The
 a wh repulse of honour, is great emi-
 nency of glory. It shewes rare
 our vertue, for a man to doe great
 erat matters, and not know himselfe
 d sa great, that the sanctity which is
 . It manifest to all men, should lye
 , th hid onely from the Author. There
 is nothing harder then to spurne
 at all glory. Yet for all that it
 hath bin nobly triumphed over by
 women also.

Sarah a Prioress of holy Vir-
 gins, being a maid of marvellous
 sanctity, was assaulted thirteene
 yeares daily, by an uncleane spi-
 rit, nor would Satan in this lasci-
 vious humour be otherwise satis-
 fied, then that she should confesse
 her selfe a woman, and yeeld to
 be sweetly wounded. But the Vir-
 gin most stoutly resisted him, nor
 ever

ever admitted the enemy within
 her doores, alwaies keeping fast
 the fortresse of her chastity. The
 Divell therefore plotted to worke
 his purpose by another stratagem
 that whom he could not by lawe
 viousnesse, he might undermine
 leastwise by vaine glory. Nor did
 the crafty enemy doubt, but
 wound her mind not fearing the
 weapon, with a stroke that she
 should never feelee. Therefore
 was his pleasure after the manner
 of the *parthians* to attempt the
 Victory by flight, that whom
 standing he could not, he might
 overcome by running away. For
 that cause the Orcinian sprite ap-
 peared openly to her, and
 if now he purposed to bee gone
 without hope of victory, began to
 cry out with a horrible voice:
 Thou hast overcome me *Sarah*,
 thou hast overcome, thou hast
 overcome me. But the maid not
 ignorant how to avoyd this wea-
 pon also: Not I, saith she, have
 overcome thee, but my Lord Je-
 sus. This is true glory, to trans-
 ferre all glory to God, as a thing
 not

ith not belonging to us. No body
g-fa romiseth himsef a booty from
Thence without offence.

ork The Hawke, as Fables tell,
gen derided the Wren, that Bird
lase which useth the water side, that
ne whereas it was not unlike him in
r d colour, yet had such a degenerous
ut stomacke, that it had rather live
g th upon Wormes, and sorry victuals,
the then feed upon the sweet flesh of
re other birds. To whom the Wren:
nn There is no reason, saith he, that
th thou shouldst so much as rejoyce,
n b my Brother, for the good cheere
igh which is none of thine owne, and
Fe which thy unjust prolling gets
ap thee. I that am contented with
d a meaner dyet, enjoy greater peace
on then thou, and the time will
n come perhaps, when you shall
ce pay deare for your dainty belly,
ab and shall repent too late that ever
ast you rooke up these hunting sports
not without right or reason. This
ea Bird might have seemed to bee a
ave Prophet. For not many dayes
le after, the Hawke in the very
nf midst of his game was taken by a
ng Country man, whose Pidgeons
not hee

he pursued, & hanged out at a high Tower in the manner of other birds, for a terrour to the rest. The Wren saw the Corpse hanging in the aire a great way off, and presently flying unto it, O my Brother, saith he, how much better hadst thou provided for thy life, to gather Wormes for thy meat as I doe, then to follow other mens Fowle, and be made laughing-stocke to all birds. I thou wouldst not have gone hunting, thou mightst have been alive still.

*Macate no-
mine de te
Fabula nar-
ratur.*

O wretch, O vaine Glory hunter! Change but the name, and the Fable is told of thee. Thou art that Hawke: but why doest thou hunt after flying reports and rumors, why applauses and gratulations, why favour and credit, why flattering speeches and commendations, why popular fame, and specious Titles? No Law permits thee, O Hawke, to fly at this Game. This is not glory, which thou seekest, it is not thou followest after shadows of Glory, and indeed false, and

thou

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that to thy destruction. How much happier were it for thee to imitate the Wren, and to feede upon wormes ; I say, those, which thy Sepulchre, whither thou art ready to goe, encloseth. Thinke thou of these wormes, and thou shalt easily despise other folkes birds, the praises of men. Most remarkably *Austin* : it is better, saith he, to thanke God, but for a small gift, then thy selfe by other courses for a great one. (*Aust. Epist. 32. ad Paulinum*) Dost thou hope for any thing truly great, or everlasting in this world? here is no continuall possession. Honour gotten by armes, by learning, by wealth, by industry, by deceite, yea by vertue it selfe, vanissheth sooner in a manner, then thou canst fully enjoy it. All the glory of man is but like the Solstitiall Flower. To what purpose dost thou heape sweat upon sweat? so fugitive and inconstant is all praise and favour; it is not held by the body, nor so much as by the wing, and cannot likewise be stayed by

Grave

Lee these

Wormes fill

up thy

thoughts

Flora Solstitialis.

Force,

force, no more then the swiftest
To rent. Why therefore dost thou
let fly thy thoughts upon credit
and commendations? knowst thou
not that all things which mortals
possesse are unstable, and how
much the more thou hast obtain-
ed, so much the more brittle and
dangerous thy estate is.

*Vitam agit leporis quicumque va-
nus aucups gloriæ est.*

*Hee lives in feare most like
a Hare,
Which gapes to see vaine glorie
Heire.*

And although the event be an-
swerable to thy wishes, and for-
tune put thee in possession of the
things thou hopest for, how great
will these be, and for how long?
perhaps to morrow, perhaps to
day, perhaps this very houre thou
shalt be laid along for a tale to
posterity, and a prey to wormes.
Pliny reporteth, that on the ut-
most borders of *India* there inha-
bitt the people called *Astomi*, ha-
ving

ving no mouth, their body all hairy, clothed with the soft downe Cotton of Trees, living onely by brea- leaves
 thing, and the smell which they draw at their nostrils. *Plin. 9. nat. Hist. c. 2. propius finem.* The *Cenodoxast* or people desirous of vaine glory, have no mouth, where-with either to render due thanks to God, or seriously to commend well deserving men, they are starke naked from the ornaments of true honour, and have nothing besides haire and leaves, that is, the refuse of humane praises; they live onely by breathing, even by the aire of a little vaine glory, which they draw in at their nostrills, forasmuch as they want a mouth, and never fare more daintily to their mind, then whilst they are commended. Others which have a mouth and face, doe then blush and shew signes of bashfulnesse most of all, when this aire is set before them most about. nely to their dyet. Very well that such religious Writer: *He that desires, saith he, everlasting and true glory, careth*

not for temporall. And hee which
 seeketh for temporall glory, or con-
 temneth it not in heart, is mani-
 festly proved to beare the lesse love
 to heavenly: That man enjoyeth great
 tranquillity of mind, which regar-
 deth neither praise nor dispraise.
 Tho. de Kemp. l. 2. c. 6. n. 2.

*Glorie umbra, est parva magni,
 pusilli maxima:*

*Si compendio assequi vis gloriam,
 contemno.*

Monost. Trochaic.

Great to the little, little to
 the great

That shadow seemes, which
 waites on glories seat.

Wilt thou obtaine all praise
 in one?

The most praise is, to cover
 none.

Thou art in an empty Theatre,
 and that a very narrow one, why
 dost thou expect applause here?
 lift up thine eyes to that high and
 most ample Theatre of Heaven,
 and thou wilt scorne these ex-
 traane

treame cold applauders.

*Austior redit, spreta in tempore
gloria.*

*That glory growes to greater
head,
Which under foote in time wee
tread.*

Is it not? because as by rash judgement, so by vaine testimonies men offend very frequently, with whom this is a customary *Solennis.* error, to dispraise things worthy to be commended, and to commend things worthy to bee dispraised. Thereupon the Christian wise man: *I will not bee praised, saith he by them, whose praise is discredit, neither doe I feare to bee reprehended by them, whose reproach is praise.* Is it not? because many times we please them least of all, whom we hope to please most. Herodotus. (l. 6. ante finem) relates the Story, how *Aganista* the daughter of *Clisibenes*, was desired in marriage, by the sundry suites of many. There strove

amongst the most flourishing youth of *Greece Hippocides*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvelous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended : O *Hippocides*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeth for I know not what applause, and the Spectators shew disdain. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Hortensius* tricked up to an inch, promiseth himselfe admiration, and praises, and all scoffe at him. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Demosthenes before he was famous for Greeke Oratory, is said to have affected the grace of curious apparrell: for he knew that a

amongst the most flourishing youth of *Greece Hippoclidus*, the Sonne or *Tisander*, who, as hee perswaded himselfe, was second to none in the most skilfull grace of dancing. Therefore to obtaine the Bride, he thought it necessary to spend all his Art upon that exercise, and he exprest marvelous strange motions. He displeased many, especially the Father of *Agarista*, who when the lesson was ended : O *Hippoclidus*, saith he, thou hast lost thy Wife by dancing. When in the meane time the foolish young man tooke himselfe for the skilfullest of them all, and that the maid was due to him onely. So wee silly Creatures, are very often deceived with a credulous perswasion, when we believe we please others so exceedingly, because we are so pleasing to our selves before, that every one seemes a miracle in his owne eyes. Some Preacher or other supposeth himselfe to have spoken notably, and none was taken with it. A Musitian imagineth, that all will applaude him, and

and no body praiseth him. A Painter is mightily pleased with himselfe, for the curiousnesse of his worke, and many find fault with it. A Captaine in warre, expecteth Crownes and Triumphs, and is scarce lookt upon with favourable eyes. A Courtier dreameth mighty favours from the Prince, and is at next doore, to be turned out of the Court. The master of a Play hopeth for I know not what applause, and the Spectators shew disdain. The Parasite, the Flatterer, the Iester thinkes to make all merry, and none so much as laugheth. Some *Iopas* with his curled haire, or *Horrensus* tricked up to an inch, promiseth himselfe admiration, and praises, and all scotte fast him. So silly wretches wee turne on their stomacks oftentimes, whom we hoped to allure most of all with our fopperies. We loose the Bride by dancing.

Gaillands

In the next
test fashi-

Demosthenes before he was famous for Greeke Oratory, is said to have affected the grace of curious apparrell: for he knew that a

Pur. 474.

lawyer is sold by his habit. But after he had obtained the renown of eloquence, being contented with a meaner Gowne, he used to say, that he desired to be a glory to himselfe, by himselfe rather, then by his cloths or exquisite attire. For whom his owne honour extolleth, other mens basenesse presseth not downe, and whom his owne basenesse throwes to the ground, other mens honour lifeth not up. That commendation is begged, and no credit to any man, which is sent for altogether abroad. This I seale up in *Chrysostome* words: The glory of this present time is both none, and also as uncertaine as the waves: and if it continue for any space, is at length suddenly extinguished.

Make proofe
hereof

Chrys. Hom.
3. in 1. Epist.
ad Tim.

*Sequitur fugientes gloria, sequen-
tes fugit. Monost. Trochai.*

*Glory followes them that fly her,
But flyeth them that would come
nigh her.*

But

Lib.2 *Intention.* 321

But it is hard, thou sayest, not to love, not to follow glory, even this which is vaine and fruitlesse. All men have a strong opinion, and conceit of their owne worth, and there liveth in the best men that can bee the sting of I know not what glory, which very seldome dyeth so fully, that no seeds remaine behind, which being nourished grow not up to beare leaves and fruit. Ah, how often doe we labour rather for credit then conscience? Ah what a company have overcome all kind of adversity, which were shamefully overcome by vaine glory? We returne esloones unto our selves, and are resolved into our owne credit. Men put off the desire of glory last of all. And where I pray maist thou find them, which turne their backs to all Glory? All of us openly detest pride, yet we heare Songs in our owne praise without any wound in our eares. The love of vaine glory is approved by no body, when in the meane time this sticks fast to all, which all are dis-

And our
eares are ne-
ver wounded

pleased with. And many times while we forbid our selves to bee praised, we silently invite, that he which began, should not so quickly give over : It is a hard matter to abhor glory, to make no account of praise, nor favour of him that praiseth, is hardest of all. No man was ever refractory against his owne glory. Herein yet farther *Chrysostom* agreeth to my mind : *How therefore, saith hee, shall we be freed from this hard servitude? If we shall affect another glory, namely that which is true glory. For even as those that are led with fleshly desires, another faire face being scene, doth separate from the former : so likewise those that are deeply in love with this glory, that faire heavenly glory, if it bee lookt upon, can draw away from this. A man covetous of vaine glory, is like to them which endure tempests, alwaies trembling alwaies fearing, and waiting upon I know not how many Masters. But he that is out of this slavery, is rightly compared to them, which being set in the haven, doe now en-*

Are wea-
ther-beaten.

Lib.2. *Intention.* 323

joy their full liberty. But the other
not so, but to as many as hee is
knowne, so many Masters he hath,
being constrained to serve them all.
Chrys. Hom. 17. in Epist. ad
Rom. circa finem.

*Vniuersis singulisque seruit ser-
uus glorie.*

He that waites on Glories
Throne,
Serveth all and every one.
Vetus Troch.

Amongst these one that was
no small Lord in Court: (I name
him not, but Floresta, who writes
of him) Hee met with a certaine
man of the Kings House, to
whom with a disdainfull coun-
tenance: Sirrah, quoth he, what
speech of me in the Court? The o-
ther blushing at it: None, quoth
he, my Lord, neither which ma-
keth to your praise, nor against it.
This heard the man most greedy
of glory, which believed that
every ones mouth was taken up
with him, and scornning to be so-
ted.

Aureli.

red by them that stood and looked on, presently began to Cudgell the fellow thinking no hurt; after the blowes, he commanded that fifty pieces of Gold should be given him, whereunto hee addeth these words himselfe over and above: *Now thou hast matter both of praise and dispraise; make use, and apply it in the Palace. Wilt thou call this man Lord of himselfe? hee serveth a thousand masters, whosoever glory. Nay, he is all mens servant, whosoever is glories. For:*

*Glorie servire, mentis non nisi
abjectissima est:*

*Glorie servus nihil recte inchoat,
nil perficit.*

*To serve glory is the kind
Of no other then the basest mind.*

*Who on glory doth attend,
Nothing begins, nor rightly brings
to end.*

Rightly, least the end should
not be answerable to his begin-
ning. One thing therefore, saith

Chrysostom,

Lib. 2. Intention. 325

*Chrysostom, let us have an eye un-
to onely, to that let all our intentions
be directed even which way wee
may deserve to be praised at Gods
mouth. Does not that or that man
praise thee? thou loosest nothing
thereby: and if any one discom-
mend thee, thou art not a jot hurt:
for whether it be praise or dispraise,
it receiveth gaine or losse onely from
God. As for all humane things,
they are utterly vaine. Truly, most
vaine. This was the mind, this
the Doctrine of our Saviour Iesus
Christ, whose learning when the
Jews wondred at, and said:
How knoweth this man letters, ha-
ving never learned? Hereunto the
true Master of Humility: My
Doctrine, quoth he, is not mine,
but his that sent me. Ioh. 7. 16.
So when he wrought Miracles,
and healed men of most desperate For the
infirmities, hee charged that most part
they should tell no man. This
was done for our instruction,
that if we would glory, wee should
glory in the Lord, for not he that
commendeth himselfe, is approved,
but whom GOD commends.*

2 Cor.

326 Of a Right

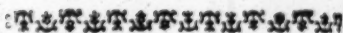
*Nihil opini-
onis causa,
omnia con-
scientia fa-
ciam.*

Ordained

2 Cor. 10. 18. Therefore, a
Seneca very excellently hath ad-
monished, *Let the conscience be*
discharged, let us take no paines
all for Fame. And according
Annas compelling himselfe here-
unto : *I will doe nothing,* saith he
for love of opinion, *all things* for
conscience sake. Sen. l. 3. de In-
c. 41. et de vit. beat. c. 20
Bernard confirming these things in
fuller tearmes : *Our Intention*
saith he, *shall be pure, if in every*
thing that we doe, we seeke either
the honour of God, or the profite
our Neighbour, or a good conscience
God in times past decreed under
paine of death, a thing at first
sight of small moment, that none
should burne perfumes appointed
for the service of God in any pro-
phane use : *You shall not make*
your selves according to the compe-
sition thereof. It shall be unto thee
holy for the Lord. *Whosoever shall*
make like to that, to smell there-
unto, shall even be cut off from the
people Exod. 30. ver. 3. 9.
38. Glory is a precious perfume,
but it is due to God, and to him
onely.

onely. What man soever thou art, beware to touch these Odours, it is a matter of death : *To God onely be all honour and glory.* With a vigilant care therefore, saith Gregory, in all things that we doe, we must weigh our intention, that it may aime at nothing Temporall, in whatsoever it performeth, but fixe it selfe wholly upon the solidity of *Eternity*, least if the building of our Actions have no foundation to stay it, the earth may sinke, and bring it to confusion. (*Greg. l. 28. Mor. c. 6. proprius finem.*) Whosoever loveth a good intention, must needs hate vaine glory, or else he makes no great account of Heaven.

We have treated at large concerning this plague of a Right Intention. But the malignity of this Rancour disease which is so obstinate and common every where, requireth that we discourse farther of the very same, in the Chapter following.



CHAP. V.

Finally what Vaine Glory is, and how shamefully it murdereth a Right Intention, unlessse it be prevented.

VAINE Glory is a huge Rocke upon which there are scarcely any men, but either suffer shipwracke, or at least damage. What Marriner is there so skilfull, which can take heed enough, nor to split his Vessell upon this Rocke? And looke how diuers vaine glory is in her selfe, so many severall names she hath obtained of ancient Writers. *Basil : Let us beware,* saith he, *of that sweet Spy of spirituall Workes, that pleasing enemy of our Soules, that moth of vertues, that most fauning robber of good deeds, and that same paintresse of poison, in a hony colour.* (*Basil, de consil. Mon. c. 11.*) Fit Titles for

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for us to bestow. *The sweet spy*,
saith he, of *spirituall Workes*, like
to treacherous *Delilah*, which
with soothing blandishments be-
reaved *Sampson* of his strength,
and delivered him to his enemies.

The Soules pleasing enemy, and kil-
leth the more cruelly, the more it
delighteth, and as *Cyprian* aptly :

Whilst it lifteth up, it pulleth *Dum extollit*,
downe; and woundeth, when it *emollit; et: uln*
healeth. *The Moth of Vertues*, *git, cum ur-*

Vaine Glory. And withall as out *git.*

of the more precious Garment, is *Salve b*

bred the stronger Worme, which
teares and gnawes about her Pa-

rents, so out of the nobler vertue,

proceedeth the vainer glory, and

more pernitiuous, the death of her

mother. *The most flattering robber*

of good workes. She allureth, and

delighteth, shee provoketh, and

perswadeth, that shee may mur-

ther, and despoile the soule of her

goods. *The painter of Poyson.*

Ah! what man is so religious

and holy, that hee can espy and

beware of all her treacheries?

But how audacious and hurt-

full this vice is above the rest,

egregi-

egregiously Chrysostom : There is nothing, saith he, secure from this enemy, which like a contagious disease corrupteth all things. Christ our Lord exhorted, that we should lay up our treasures in heaven, whither neither Thiefe approacheth, and where the Moth maketh no spoyle. Nevertheless ke vaine glory reacheth up thither and many times the things which one had treasured up in Heaven through the fruit of good works to one assault of vaine glory destroyeth, consumeth, and utterly confoundeth. *Chrys. Hom 72. in Mat 6*
 In the very same manner Basil saith, Vaine Glory, saith he, is a crafty Deceiver, and even in the very closeness of Heaven, a plaser of wiles against us. *Basil. in Constitut. Mon. c. 11*
Peter Chrysologus no lesse eloquently of this mischief : It is saith he, a subtle evill, a secret payson, hidden venome, the stain of vertue, the moth of Sanctity. All adverse things contend with their owne strength, fight with their owne Weapons, impugne openly, whereby they are both

Contriver
of plots

Lib. 2 *Intention.* 331

ere has easily avoyded, as scence: but
 in this by cruell Art heweth vertues
 us dis- asunder with the sword of ver- In pieces.
 Christ- tues, killeth fasting with fasting,
 we emptieth the force of prayer by
 a hea- prayer, overthroweth mercy with
 e ap- pity: this vice of remedies cre-
 Mor- ates diseases, and of medicine ma-
 elef- keth longer infirmities.

cher *Eleazar the Hebrew*, that jew-
 whic- ell of Noble men, that hee alone
 ave- might overcome a whole Army,
 rker tooke upon himselfe to slay the
 Troy Kings Elephant, for *Hee supposed*
 con- *that the King was upon it. 1. Mach.*
 Mai 6. 43. Therefore taking his Dag-
 asil- ger, he ranne most couragiously
 Di- under the Beast, and thrust him
 sure into the belly, where it is softest,
 aty so that with il he fell downe un-
 der the Elephant which hee had
 ele- slaine, and remained, as *Ambrose*
 t- speaketh, *buried in his owne Tri-*
 cru- *umph.* A marvellous exploit *Triumpho*
 ain We also bestir our selves in Bat- *suo seipsum,*
 Fitz- tell, but vices stand and fight a-
 vich- gainst us with diverse manner of
 vith assaults. Here the first and grea-
 gne- test labour is to overthrow the
 oth Elephant of our flesh. But alas
 al poore

poore wretches that we are, who many times the Victory it selfe oppresseth and destroyeth, while we fall downe under the enemy which we overcome. We suppress the wantonizing flesh with fastings, watchings, and other rigorous courses, but are overthrowne and buried in this our very Triumph, being flaine not by the flesh, but by vaine glory. To much selfe-conceit (and that we have by nature, of admiring and esteeming our selves and our owne things) cuts our throates after we are Conquerours. A pitifull exploit! *Epictetus* here sweetly producing a noble example: *Even as the Sun*, saith he, *expecteth not prayers and entreaties, to make him rise, but presents himselfe, and is joyfully received of all*: So neither doe thou expect applauses, nor flurs or praises, to make thee doe good, but doe well to thine accord, and thou shalt likewise be as welcome as the Sunne. *Stoicus de Magistrat.*

The *Ostrich*, a notable embleme of folly, is a Bird so bulke

whor bulke of body not incomparable
 e felt to a Camell, in which respect it
 while is also called a Camell-Ostrich,
 enen but the head small, like a Ducks;
 ppre it hath large wings like an Hawk,
 h fai but never flyeth; in the manner
 r rig of a foure-footed beast. It bring-
 row eth forth eggs in marvellous a-
 y To boundance, yet preferreth not
 by t many of them, but leaveth them
 . To in the dust to be trod upon by
 ut v Passengers. She loveth the Chick-
 miri ens mightily when they bee
 nd o hatcht, but cruelly neglecteth the
 oare same. He that sueth for the praises
 A p of men, is not inferiour to the
 hee Ostrich in folly, it hath wings
 exan very like a Pelican. The wings
 h hee of holy men where-with they are
 nt re advanced on high, are prayes,
 e/en almef-deeds, fastings, watchings,
 ved which those Ostriches want not,
 & a but they are not lifted up on high
 s, with them, they cleave close to the
 well earth, nor covet any thing else,
 xeni then To bee seene. And although
 . Sto they bring forth young, pious
 em actions, which they love also
 d fo themselves, and esteeme very
 bulkt much, and would have to bee lo-
 ved

Struthio Camellus

They long
to be pub-
like.

ved and esteemed of others, notwithstanding they commit their deare Children to places not convenient, and without security, and expose the things they doe to open sight. They love to pray standing in the Synagogues, and in the corners of the streets, to bee seene of men: They disfigure their faces that they may appeare to men fast. (Matt. 6. 5. and 16. The Caine by envy, Abiram by pride, Zambri by luxury, Iscariot by covetousnesse, the Purple-cloathed Glutton by excesse should run headlong to Hell was no marvell: this is a marvell, and more then a marvell, that there bee not a few, which by prayers, abstinence, almes-deeds, and most worthy goe to the Infernall Place. O most foolish Ostriches! Therefore *Let us not be desirous of vain glory.* Gal. 5. 26. Chrysostome: *If thou lovest glory,* saith hee, *rather love that which is from God* (Hom. 2. and 28. in Iohan.) How foolish is that Champion or Fencer, which hath the King, and all his Royall Train, to bee Spectator

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Spectators of his Combat, and
 for his reward sees a Crowne pre-
 pared all set with Jewels, he not
 withstanding asketh a poore Played his
 blind Begger, whether hee did part
 well, and for the prize of his va-
 lour requireth of him, a shining *Scarabaeus*
 Beetle, or a painted Bead. Wee
 also are within the listes, as ma-
 ny as are alive, being made a
Spectacle to the world, to Angels,
and to men. (1 Cor. 4. 9.) but
 fooles and mad men, how well
 we have behaved our selves, we
 enquire of them, which can no
 way perceive the Acts of hidden
 vertue, and also greedily receive
 a few cold praises at their hands
 in the place of a reward. But is
 not this most egregious folly, to
 performe great matters, as Gre-
 gory speaketh, and gape after the
 aile of praise, with strong endea-
 vour to attend the heavenly pre-
 cepts, and looke for the reward of
 an earthly recompence? *Whose*
hope shall be cut off, and whose
trust shall be a Spiders Web. Iob.
 8. 14. The Spider runs about hi-
 ther and thither, and marvellous-

Greg. l. 8. Mo-
pracit. maxi-
me l. 8. Mo-
tal.

Seris alios a-
lister feruore.

Omnibus, in
dicatur, in-
gultu.

Offices

ly wearieth her selfe, and goeth backward and forward sixe hundred times, draweth threads out of her belly, and maketh a toile to ensnare the poorest little creatures, spreading it at road in the manner of a Net. This worke of the Spider, is a thing of much labour and marvellous subtilty, but to bring this to utter confusion, there is no need of Hammers or Axes, or Guns, a little stronger blast then ordinary carrieth it all away. *Looke I pray upon the sweating and running about of busie people, how they struggle, how they strive to the utmost, how they goe to it, and that with their white body, and with all sours, as they say I they breake and exhaust themselves with diverse businesses, goe into shops, have recourse to places of Iustice, take notice of Schooles, looke into Princes Courts, and thou wilt wonder at the miserable industry of many. So many months, and likewise so many yeares labours come to naught often in a moment of time, for where a Right Intention is wanting, all labour*

beare vanisbeth into wind, the aine
of humane favour carrieth away all
things, And his trust shall be as a
Spiders Web;

He reporteth which gave credit
to his eyes, That he saw an Earle
of great renowne, who being very
grievously offended by his Sonne,
whereas he esteemed it not fit, to
take any revenge for the present,
invented this kind of punishment.
Looking by chance upon his Sons
Picture, hee tooke it downe from
the wall, and without delay tore it
in pieces, making this the most fa-
vourable argument of a fathers in-
dignation. Hee desired his Sonne
should have so much discretion, as
to confesse at last of his owne ac-
cord, that himselfe did owe the
punishment, which his picture pay-
ed. Hierom. Nuz. Tom. 1. Tract.
2. par. 2. They say also that the
Persians, when they are to punish
a great man, doe plucke off his
Robe, and the tyare from his head;
and hanging them up, doe beate the
same, as if it were the man him-
selfe. Christ our Lord inflicted a
judgement not much unlike this,

Nobleman;

Tiarans,

upon such as are desirous of vaine glory. Our Saviour saw in the way a Fig-tree full of leaves, but bearing no fruit, therefore giving severe sentence against it and bereaving it of all life: *Let no fruit, saith he, grow on thee henceforth for ever, and presently the Fig-tree withered away Mat. 21. 19* This Tree, so beautifull for leaves, but empty of fruit, is a right resemblance of them, which serve for outward shew, but want a Right Intention. These that Christ might terrifie, whilst he spared them, pulled their picture in pieces with execrations, that the displeasure which they had deserved, they might behold in their Image. Wee wonder that our first parents of all, were so grievously punished for tasting of but one Apple. For what *Disclefsan* or *Pharisee*, for a few Figgs, or two or three little flowers, or onely for an Apple, ever sent a thousand men to the Gibbet? Why therefore did God condemn not a thousand men, but innumerable millions of men to eternall

nall death? not for plucking up
 one little Tree, but deſpoiling it
 of an Apple, and that onely one?
 That might have ſeemed, ſaith
Theodore, a childish Precept, and
 fit for Infants: *Eate thou not of
 this Tree.* Why therefore is the
 tranſgreſſion revenged with ſuch
 continuall ſeverity? Worthily
 without queſtion, becauſe this
 moſt eaſie charge, and not trou-
 bleſome for Children the Firſt
 of mankind reſuſed to performe.

Protoplaſta.

If God had commanded any
 great and difficult matters, they
 might have had ſome excuſe for
 their fault. But whereas moſt
 free liberty was granted them
 over all the Trees of Paradife,
 one onely excepted, it was an in-
 tolerable offence, and worthy of
 ſo great a puniſhment, that they
 would not abſtaine their hands ſo
 much as from that one, which
 was ſo ſeriouſly forbidden them.
 From hence then it appeares,
 how much alſo God deteſteth
 thoſe, which goe about moſt un-
 juſtly to fore ſtall him of his glo-
 ry, which he will have to be onely

due unto himfelfe : God hateth
 all finfull people , but hee alfo
refifteth the proud and arragant.
 (*Iam. 4. 6*) even them. whom
 this vice which is neare kinne to
 Idolatry hath infected. The
 truth it felfe ftandeth for a wit-
 nefle : and, *How* faith he, *can ye*
beleewe, which receive honour one
of another, and feeke not the honour
which cometh from God onely.
Ioh. 5. 44. O wretches, a Theatre is
 fet up for you in Heaven, and yet
 yee gather Spectators upon earth.
Chryfoft. in Epift. ad Rom. Hom.
17. ante finem, ubi plura huc faci-
entia licet videre.

Auguftine ftrucke at the rable
 of old Philofophers , with the
 weapon which hee tooke from
 them, after this manner. They
 fet up an Image of this fafhion
 A Queene, having neither attire
 nor countenance befitting the
 dignity; yet fate in a high Chair
 of Eftate, the Queenes name was
Pleasure. Close by her ftood a
 troupe of noble Damofels, The
 Vertues, like Hand maids ready
 at every beck of their Miftrefle.

Their

These the wanton Lady tired
with diverse commands, and now
she gave charge to *Prudence*, now
to *Fortitude*, now to *Temperance*,
what they should performe in her
service. Well, saith *Austin*, did
the philosophers expresse what they
pleased, in this picture, but plain-
ly to prove the desire of *Glory*,
wherewith they themselves were
exceedingly possist. Therefore let
us draw a Table like to that be-
fore, but in the roome of *Plea-*
sure let us place *Vaine Glory*, upon
whose command the Vertues may
waite in that manner, that *Pru-*
dence may provide nothing, *Iustice*
distribute nothing, *Fortitude* en-
dure nothing, *Temperance* mo-
derate nothing, but what is en-
joyed by *Vaine Glory*, and hoped
will please the eyes of others. And
what I pray is more unreasonable
then this wicked Government?
That the most filthy monster,
that anticke shadow of true Glo-
ry, should triumph thus over.
Most Royall Queenes, the vertues
and make them subject whether
they will or no, to her full de-

testable power? even thus the
 case standeth, men live after this
 manner, in this sort they spend
 their service, these are the specta-
 cles of the world, these the mira-
 cles thereof very weighty, I con-
 fesse, and oftentimes of much
 sweat and trouble, but not hard
 to the greedy appetite of praise, all
 things come flowing under the
 lovely dominion of *Vaine Glory*;
 Vertues themselves degenerate
 into this sweet affection, and will
 not have their generous stout-
 nesse to be much assaulted in this
 point, but readily yeeld to the
 pleasure of counterfet Glory. But,
Verily I say unto you, they have
their reward Math. 6. 2. 5. 16.
 The *Romans* which were Lords
 of the World, how bravely did
 they performe many things, how
 excellent were they in peace and
 warre? how praise worthy their
 Justice, how exquisite their Pru-
 dence, how famous their Clemen-
 cy, how invincible their Forti-
 tude, their Temperance how il-
 lustrious, how pure and impene-
 trable their Chastity, how admira-
 ble

Notable

ble their Constancy? But *they* had *their reward*. *Augustine* being a most plentiful Witnesse: The honour and glory, saith he, wherewith God made the *Romans* most illustrious, was the wages of the good wor'es they did, nor have they any cause to complaine of the Iustice of the great and living God *Aug. l. 1. De Civit. c. 15.* Their workes were singular, but they had a reward fit for them. They were ambitious of glory, and surely they obtained it. The bounds of the *Romane* Empire were, the compasse of the earth, and the Ocean, so that whatsoever was convenient or worthy to bee won they overcame. Therefore they made the East and West their borders, except a few places without access or inhabitants, or else of no regard. *They had their reward* The most upright God lets passe no vice, nor yet vertue without punishment or reward. Whereupon to those better Actions, which yet his Will is not to endue with Heaven, he assigneth

Receive

a recompence proportionable, and out of Heaven: they have their reward, but so that they may not have an eternall one. Ah, how much paines is taken every where, but these paines are nothing to Heaven. I beseech you, let us but looke onely into Princes Courts, of what a diverse kind are services here, of what exact industry, of what fine patience, of what curious trust, of what active policy? to stand whole dayes, and many times till full night, or to run to and fro till extreme wearinesse, to endure the envy of many, to be ready at all points of service, is the daily use thereof. And there are which performe all these things with most devout respect of carriage, but they desire nothing else but liberty, money and favour. *They serve their reward.* For they tooke no thought how deare they should be to God, but how deare to the Prince. Others that are deputed to busines and the subtilty of cares in Princes Courts, send forth most vigilant eyes every way, that no detriment happen

to

Lib.2 *Intention.* 345

to the Kings Treasures for honours, but often these good men, whilst they looke to all things with most attentive carefulnesse, they reckon not their owne soule among the things to be cared for; so they stuffe their purses, so they lose not the Princes favour, they thinke it lawfull, in the meane while to bee negligent of themselves and Heaven, and scarce ever call themselves to account, they conferre with their owne conscience very seldome, and no otherwise then by chance, they examine not their intention in the things they goe about: Of all other matters they know how to conferre sweetly, but very hardly endure to heare one discourting for an houre of Heaven. At a word, They use not to bee present at home, and speake with their owne persons, being more faithfull to all other then themselves. And these likewise *Have their reward*, the aire of humane favour, and gold a piece of shining earth, alas an inheritance, that endures no longer then we stay here. There-

346 Of a right

fore, Looke to your selves (O Courtiers, O whatsoever others) that yee loose not the things which you have wrought, but that yee may receive a full reward. *Ioh. 2. Epist. v. 8.* Be ye industrious and diligent in your places? this is well indeed: But because you will have notice taken of your diligence, this now is ill: nay this now is worst of all, that many times yee take no care how diligent and industrious you are, as how yee may seeme to be. Looke therefore to your selves, least you also heare in time to come: *They have their reward.*

Be noted
for

*Reckervint
mercedem
fram.*

Iephthas Daughter in times past went out to meet her Father returning from Warre, to sing the praises of a most loving parent, and withall to congratulate his victory and Triumph. *Iephtha* heard with what glorious tearmes the maid extolled her Father, but yet for reward of her praises, he slew her that set them forth, although against his owne will. *Iudg. 11 39* A wonderfull adventure, and to be imitated of us

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as neare as we can. Wee also are
in War, and never want enemies :
should the Diuell give over his
fierce assaults, yet the flesh alone
which is never but refractory, wa- Stirreth up
geth continuall Warre : After we
have behaved our selves like Con-
querours in this fight, this daugh-
ter of ours commeth forth to
meet us, with stately *Elogies* in
our commendation. *This is*, as
Origen explaineth, *Vaine Glory*, *Orig. Item.*
which then appeareth most of all *5. in Ge. 1.*
furnished with praises, when the *ad f.*
matter is carried happily and with
good successe : When thou hast gi-
ven means to an Hospitall, when
thou hast built a Church, when thou
hast bene long at prayers, when
thou hast endowed a poore maid,
when thou hast bestowed more libe-
rall almes, when observed a stricter
fast, then that flattering daughter
presents her selfe by the way, with
full mouth, commending whatsoe-
ver is done, and like a sweet Song,
ingeminating these or the like *Sounding*
words : How excellently ; how *forth*
godly and laudably thus ; how
religiously and holily that, what a
good

good example will this prove? a
 noble deed, who can deny it?
 the matter speaketh, thou hast
 excelled thy selfe: so it was fit-
 ting, and would to God many
 would imitate thee: thou hast
 done bravely. In these tearmes
 the Conquerours flattering daugh-
 ter applaudeth him. *What now is*
to bee done? Thou, if thou bee a
man, and desirest thy labours should
not be in vaine, put on here a grave
disposition, and with a generous
hand kill that soothing Gosp,;
whatsoever thou hast done, passe it
wholly to God together with all
the glory, and stoutly resume the
right intention, which thou lookest
unto thee at the first offer. A cru-
eltye giving encouragement here-
unto: This desire, saith he, with-
out doubt is better resisted, then
suffered. For none perceiveth the
force of this enemy, but he that
stands at defiance with it, be-
cause although to want praise be
not easie to any man, whilst it is de-
nyed, it is hard not to be deligh-
ted therewith, when it is offered.
 Every one is so much the more
 like

Responsum
facile est lau-
de carere
cum denega-
tur, difficile
est ea non de-
lectari, cum
offeruntur.

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like to God, as hee is freer from this pollution. *Aug. l. 5. de Civit. c. 14. ipso initio. & Epist. 64. ad fruem.* But what man is he which can sufficiently beware of all vaine glory? *Iephtha* could hardly hinder his daughter from coming forth to meet him, but hee was able to make her not sing, or finish her life sooner then her song, by taking away her voice and breath together. So how religious and holy soever a man be, he can hardly withstand, but that vaine glory after many famous deeds will come to meet him, but that she will begin to sing and tickle him in the eare, but he can, nay ought to prohibit, that the Song should be sung out. Therefore let him make no delay to detest this meeting, to turn away from the Charme of the praiser, to kill the Enchantresse her selfe, this glory with a Right Intention, if he desire to please GOD, rather then himselfe. Vaine Glory murdereth all Right Intention, if she be not prevented, and slaine her selfe at the first approach.

350 Of a Right

Monster

Chrysoſt. H. venomous Viper, for even as the
 12. in *Epist.* beast teareth open the Dam
 3d *Rem.* 2. belly with her nailes, so likewise
 this vice pulleth the parent of
 in peeces. And how worthily
 that Author *Thomas of Kempis*
Without doubt, saith hee, *Vaine*
Glory is an evill sicknesse, an ex-
 ceeding great vanity, because it
 draweth men away from the true
 Glory, and despoileth them of hea-
 venly Grace. For while a man
 wholly pleaseth himselfe, hee dis-
 pleaseth thee. Whilst hee coveteth
 humane praises, he is deprived of
 true Vertues. Let the Iewes seeke
 that glory which cometh from one
 another, I will seeke for that which
 cometh from God. For all hu-
 mane glory, all temporall honour, all
 worldly pomp, being compared to thy
 eternall glory, is very vanity and
 idlenesse (*Kemp. l. 3. c. 40. n. 4.*
et 6.) And if we give credit to
Climachus, Vaine Glory is the
 consumption of labours, the de-
 struction

Lib. 2. *Intention.* 351

struction of paines, the trapper of treasures, the child of false-hood, the fore-runner of pride, ship-wracke in the Haven, an emmet in the Barne, which although it be little, yet layeth waite to steale all the paines and profits. The emmet lyeth waiting till the Corne be brought in, but Cenodoxo whilst much wealth be heaped up: she rejoyceth that shee may play the Theefe, but this the Destroyer. (*Clim. grad. 21. de Cenol.*) *A labouring man, saith the Sonne of Sirach, which is given to drunkennesse, shall not bee rich, because whatsoever hee earneth by honest labour, he consumeth vainely when he is drunke. Eccli. 19. 1.* But I feare that many doe not sufficiently understand these lessons. For now adayes we love these courses, that when any vice is sharply touched, you shall easily find none, which will confesse that he is troubled with it, neither can you draw a sincere confession from him by a thousand witnesses. And who is it that will confesse himselfe stately, and Acknowledge

Song

be sorry for it? When yet *Augustine* a very holy Bishop, in his owne particular pronounceth that he was not wholly free from the fault, for elegantly accusing himselfe: *This is my dailly Lesson* saith hee, and yet skirmisheth strongly with the adversary, many times I receive wounds from him being not able clearely to avoyd the delight of praise when it is offered me. *Aug. Epist. 64. ad Augustinum.* We truely all condemne vaine glory, not all contemne it. There is no body, but beleeveth that he cleanlyly concealeth this sicknesse: many will sweare that they are as sound as a Bell from this disease, when they are mightily infected therewith, very like to those Drunkards, which then seeme most wise in their owne conceite, and to be in right sence and doe all passing well, when their tongue and feet both trip. So they that thirst after a little vaine glory, doe then principally admire themselves for religious honest men, when they are notably tyed with this sweet licour.

To

Lib. 2 Intention. 353

To that purpose *Chrysostom*:
Vaine Glory, saith he, is an intol-
erable kind of drunkenesse, whatso-
ever it doth, it doth for other mens
sake. *Chrysost. Hom. 2. in Ioh.*
For that cause Christ so often re-
peatech that faithfull premoniti-
on: *Take heede*, that wee should
beware of vaine glory with all
diligence, as a most subtile and
cunning Theefe in the Art of
stealing. Therefore *Take heede*,
All goodnesse which is openly
shewed out of a desire of com-
mendation, is enslaved to the
power of this lurking enemy,
saith *Greg. l. 8. Mor. c. 30.* He
desireth to be robbed of all, who
soever will be seene of men.

*S. oli ui uult,
quisquis ab
hominibus
uult uideri.*

CHAP. VI.

*Certaine Questions concerning a
Right Intention.*

To serve GOD, is agreeable
not onely to all Lawes, and
all reason, but also is the most
noble

Are in no
prophane
estimation

noble and best Office in the
World, and a thing altogether
necessary for the obtaining of
Heaven. Moreover that sweet
of solace, which many feel, that
doe serve God, is honey from
Heaven, and a thing very pre-
cious. Nevertheless to serve God
for that end to gaine this sweet-
nesse of mind, is little praise wor-
thy, and this intention was al-
waies accounted vitious by men
of a more holy judgement. So
delicate a thing is *pure intention*
and never but an enemy to selfe
love, which way soever it may
insinuate it selfe. But selfe-love
the friend of all delights, and
even of them which are esteemed
in no wise prophane. And because
God cannot otherwise chooseth
drop some of this honey from
Heaven for his more faithfull ser-
vants, private love suddenly taketh
it up, and for this very cause, pro-
fereth it selfe to be at greater ser-
vices. But this is not to serve
God, but ones selfe, nor to take
paines for the Givers, but the gift
sake, which is esteemed a thing

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not thoroughly free from sin, and indeed is no other, then if a Man-servant, or Maid should goe into a Victualers service, because he hopeth for tit bits either of gift, or by stealth, and relicks more ordinary of his Masters Dishes : or if one became bound to an Apothecary, or Confit-seller, or one that dresseth Feasts, that hee may have sweet scraps to licke more usually. This self-love worketh so privily, for it is a most subtle Artificer, that sometimes so close an imposture, may not bee Can found out a great while even of a man that is very industrious. Yet Circumspect may it bee found out, and then especially when prayers, and paines, when whatsoever is vertuous, beginneth therefore to be in disdaine, because that honey faileth. And if you should demand of such a one, why dost thou not pray, why dost thou not labour, as thou dost lately ? he will answer, because it relieth not, I loath it, prayer is an unpleasant thing, I am weary of labour. But now he that is of a sincere Intention

tion, is nothing moved with the things: although he be wearie labour, yet he holds out to the paines, although he distast prayer, yet he ceaseth not to pray: though troubles be heaped upon him, yet he endureth them, indeed hee serveth God not Heaven, but for God, And is the property of a pure and sincere intention, which seemeth to be expounded more through therefore now we will propose some short questions concerning this very point.

1. *Briefe question.*

What can God require lesse more easie of us, then this thing, a Right Intention? I speak truly, he desireth that of us, which no man of what stature, or sexe soever, how poor or sick soever hee be, can deny: what can a creditour demand of his debtor, then this particular thing that he should be willing in earnest to pay the debt? God asketh the very same of us: &

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thou willing to pay what thou
owest? thou hast already payed
the greatest part, for with me but
to be willing, is to doe. And who
hath not free leave to be *Willing*?
this treasury of Will, every one
that is sickest and poorest, this he
that is most afflicted hath in his
power. God in times past wor-
thily complaineth against them,
which refused to performe but
this most gentle Charge : *This*
Commandement which I command
thee this day, is not hidden from
thee, neither is it farre off, neither
is it in Heaven, that thou shouldst
say : Who shall goe up for us to
Heaven, and bring it unto us, that
we may heare it and doe it. Nei-
ther is it beyond the Sea, that thou
shouldst say : Who shall goe over
the Sea for us, and bring it unto us,
that wee may heare it and doe it.
But the Word is very nigh unto
thee, in thy mouth and in thy heart,
that thou maist doe it. Deuter. 30.
21. 13, 14. The very same may
be said of a Right Intention, *It*
is very nigh thee, that Intention,
is in thy mouth, and in thy heart,
but

but what is nearer unto thee than
thy mouth and thy heart? For
thou not able to cloath a poore
body? give two halfe pennes
adde thereunto a mighty and ear-
nest desire of relieving all that
are in want for Gods sake, as
thou hast cloathed the poore. It is
beyond thy strength, to performe
forth long prayers? doe what
thou art able, but withall adde in-
strong desire of praising God: wor-
waies, and thou hast prayed unto
him as long as can bee. I beseech
Chrysostom before thee for a con-
pleat witnesse in this poynt, who
elegantly confirming the same saith
These things, saith hee, *are not*
provided by cost, nor labour, nor
sweat; it is enough to bee willing, and
and all things are discharged. *Chrysostom*
Hom. 24. in Epist. ad Hebr. fine.

2. Briefe Question.

Can a man exercise divers
good Actions at one and the same
time? he can absolutely, and
with small trouble, onely by in-
tention.

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the intention. It is not easie indeed
for all men, to finish two white
walls with one Tray of Morter ;
nor to seeth diverse broths together
in one Pipkin, to take severall co-
lours out of the same Shell. But it
is very easie for a good intention
to over lay not onely two, but ten
walls with the same Vessel of
plaster. It is very commodious
indeed, at the beginning of every
worke, to set before one diverse
ends or intentions. Let this bee
for example: I goe to Divine Ser-
vice, and to the Church. 1. Out of
obedience to my Master, whom by
his pleasure I ought to accompany, as the
Court Nobility her Prince. 2. I will
have my respect to be sincere, I will
not onely conduct my Master along,
as it is the fashion of some, pre-
sently they withdraw themselves,
and at the end stand before their
Master againe, as if they had been
alwaies present: Such an hypocrite
will I not play, 3. Out of obedience
to the Church, to which I owe this
upon Sundayes and Holydaies. 4.
Out of a gratefull minde to God,
that I may give him thanks for so
many

Without
cause

many benefits received. 3. *When* as it is cold weather to day, or very sharpe season, I will exercise patience. 6. *Whereas* they not wanting that cruelly hate, I will earnestly entreat the mighty for these mine enemies, I will trust in God; I might indeed find businesse enough at home, God will recompence this absence from home with a secret advantage. Behold here seaven Instructions at once, or seaven Acts of Vertue, of double obedience, sincerity, a gratefull mind, Patience, Charity, Trust in God. There might bee added some more also: For this verily is a Pillar of sassafras perfumed with Myrrhe, and Frankincense, and with all Powders of the Merchant Cant. 3. 6. But thou wilt perhaps: It is too hard for me to multiply so many Acts, and it were with one breath to intrete so many things in my mind. Therefore I give thee good friend, embrace the one and onely Will of God in thine mind, and whatsoeuer thou doest

always

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alwaies premit this *For thy sake*
O Lord, I will performe both
this, and that, and the other, and
all things. For thy sake *O Lord*,
for thy honour, for thy pleasure,
for thee especially it is done,
whatsoever is done of me. But
hee which will follow the steps
of those familiar men with God,
hath a Leader which can shew
them the way, unto this more
lofty wisedome. The most holy
King *David* undoubtedly joyned
these intentions together, in his
actions, and the government of
such a mighty people, for those
that were committed to the tuti- Whom he
on of his care and Scepter, *he fed* received
them according to the integrity of into &c.
his heart: and guided them by the
skilfulnesse of his hands. psal 78.
72 What meaneth this? have
hands also understanding? yes
many waies, even such as *David*
endued his hands with. For so
the most wise and vertuous King
in his Actions, which hee calleth
hands, did combine diverse kinds
of most excellent affections to-
wards God. What else are the

R.

Sacred

sacred verses of this King, then the quintessence of most noble affections, the treasure of most holy Intentions? What did King *David* more frequently breathe in sighes then this: O that I might please thee Lord: that I might rightly governe the people committed to my charge: that I might propagate thy Worship over all the earth: would to God I might never but praise thee, would to God all my members might become tongues to warble out thy praises. *My lips will bee faim when I sing unto thee.* Psal. 71. 20. *My song shall be alway of the loving kindnesse of the Lord.* Psal. 39. 1. I refuse not to instruct the very wicked, that they may returne unto thee, O my God. Let me be the vilest and most regardlesse, so I may bee in thy House my Lord. Let the enemies of God, let all them that hate God come to nought. But let it be well with the Servants, well with the friends of God, well with all that love God. Loe what excellent skilfulnesse of hands is here!

Vnder-
standing

Lib.2 *Intention.* 363

a thousand such things did the soule of the *Hebrew* Monarch Mind breathe forth ! Truly, according to the skilfulnesse of his hands, he guided the people like Sheepe, he solicited Heaven with innumerable good intentions. This is that holy violence to bee offered valiantly unto Heaven. Hee taketh Heaven by force, he over-cometh God, which in this manner, so often assaulteth Heaven, and God with desires.

3. *Briefe Question.*

What doth very much defile a Right Intention ? Selfe-love. To speake in a word : when one deriveth all things in a sweet current to himselfe, and maketh this all his thoughts. This pleaseth me, this agreeth with my tast; this is for my good, my benefit ; this is done according to my fancy and liking ; this is pleasant and delightfull to mee, to conclude, this maketh mee a man. This selfe-love is a Savage Bull, a filthy Monster, it pusheth against a Right Intention with

four Horne. The first is the Horne of honour, Titles, greedinesse of Praise, which holds the person in great estimation, to be eminent and observed before other men. The second Horne, is greedinesse of delight, which teacheth to receive meat and drinke, not so much for necessity as pleasure, nor to sit downe at meales, to assuage hunger, but to pacifie the Gut. The same course it keepeth in other refections of the body. The third horne is Greedinesse of wealth, which layeth on many and grievous labours in that respect onely, that the Purse may swell bigger and bigger. The fourth Horne, is Greedinesse of other mens hurt, the being furnished with manifest deceit, speaketh and doeth that which may endamage others, at least which may prove a trouble which an offence, which distaste to them: and yet doth it not always endeavour the destruction of others by open assault, for many times it practiseth evil secretly, and with such a compa-

A loose
off

Lib.2 *Intention.* 365

that it may seeme to desire nothing lesse, then to hurt them whom it hateth. A daily and pernicious mischief to Princes, with whom they that are gracious, underpretence of ayding or giving advise, doe glut their envy, and sometimes highly extoll them that are in the way of favour, that afterward they may be more readily beleaved, when they bring accusations. Thus *Self-love* is an horned Beast, which buts and throwes downe all good intention with this four-fold horne; take heed. The desire of private advantage, is the deadly poyson of all true affection. Therefore *Self-love* aimeth at this, that every where it may be well in flesh, it feedeth it selfe, looketh to it self, and doeth as he in times past, of whom *Gellius* reporteth. *When one that was corpulent, and shined with fat had a leane Horse that was nothing but skin and bones, being demanded what might be the cause, that he looked far better then his Horse?* Shewed answered, it ought to seeme no wonder,

*Pessimus
versus affectus
venenum est,
sua cuique
utilitas.*

wonder, if he were in better pligh
 then his Horse, forasmuch as he
 himselfe was his owne keeper
 but his man Scitius his Horse
 Gell. l. 4. Noſt. Attic. c. 2.
 Even so selfe love, whatſoever
 reputeth not its owne, that it e-
 ther puts off to others, or ve-
 lightly regardeth: to labour too
 and naile for private gaine, th
 ſuppoſeth its owne duty. Aff-
 reely; good intention goeth
 wracke ſo much the more lane-
 zably, as ſelfe-love groweth
 greater proſperity,

4. Briefe Queſtions.

Why in the Sacred Leves
 ſo many things otherwise of ve-
 ſmall account ſo much aggra-
 ted? as the more unwary touch-
 ing of the Aike, ſticks gathered
 on the Sabbath day, the mul-
 titude of Subjects numbered, giv-
 ing a cup of cold water, la civie
 looking upon a woman, &c. M
 es in old time proclaiming: *As
 this is the offering*, ſaith he, *whi-
 che ſhall ſake of them*, Gold, 21
 2110

Lib.2 Intention. 367

Silver, and Brasse, and blew, and purple, and scarlet, and fine linnen, and goates haire. &c. Exod. 25. 3. That Gold and Silver should be reckoned among gifts is no marvell. But of what valew among it these is Goates haire, a gift without alldignity? Are such small and despicable things also deare to God? What a great matter was an handfull of meale, and a little Oyle bestowed in courtesie upon *Elish*? *3 King. 17. 12.* What were the Widowes two little pieces of mony, did they require so great commendations, as they obtained? As Christ was sitting and intent (as it were) upon some serious spectacle, he beheld the company which cast mighty gifts into the holy Treasury. Among so many wealthy people, a certaine poore Widow brought no more then two braisen mites, which make on farthing, in whose praise Christ most liberally pronouncing. *Verily, I say unto you, that this poore Widow hath cast in more then they all Luk. 21. 3.* It was a small

R +

matter

Ready

matter which that poore woman brought into the Treasury, but more she could not: and it came much more gratefully, which was given with such an easie then with a full hand. For these gifts consist not in the things, but in the very desire to doe good. He that giveth very much, which giveth but a few things royally, and with his mind equalleth the wealth of Kings, which contributes a little, but willingly. Which forgetteth his owne poverty, whilst hee looketh upon anothers, which thinketh hee receiveth a benefit, when hee bestoweth one. Which giveth as not looking to receive againe, which both preventeth and seeketh occasion to doe good, this man is the richest and most liberal of all, for his right intention. What therefore, I pray, did so much commend those small Coynes, what that little meale, what the Goates haire? *Right Intention* only and alone. This is it which surmounteth all mens profits, store, Treasures, and

Lib.2 *Intentio*. 369

and all the brave Wealth of
Persia. Nothing is richer then
Right Intention.

5. *Briefe Question.*

Is it possible for one to sleepe
and pray at once? For so our Sa-
viour earnestly requireth, saying :
That men ought alwayes to pray and
not faint. Luk. 18. 1. Can we
therefore pray also when we are
asleepe? we can if we will, and
that in this manner: we must use
prayer immediatly before we goe
to rest, and offer our rest it selfe
to Gods Service, in these or the
like words: *I desire my God, as*
often as I shall draw breath this
night, so often all my respirations Breathing
may praise thee, as if I did alway
pronounce that: Blessed bee God
for ever, Blessed bee God, Blessed
&c. Or 1. with thy sleepe, my
good to us which thou dost take
on earth, I also unite mine, and
will offer it to thee. He which
prepareth himselfe to sleepe in this
sort, ever prayeth. To which pur-
pose he may not importune any

suppose with himselfe, that hee heareth Christ speaking in these words: *When any one will repose himselfe to sleepe, let him meditate somewhat of mee, or conserre with me. For so although hee sleepe in body, yet he shall watch in mind unto me. Yea let every one which is ready to close his eyes desire, that I would receive every breath which he shall fetch that night, as it were to my exceeding praise, and which cannot be wanting to the holy wishes of a pious and loving soule, will fulfill his desire in truth.*

Surely we seeme not to understand sufficiently, how much advantage it bringeth, to reduce all things in this manner to the honour of God. There is no moment of time but we may bee on the getting hand. And how sweet is this gaine of vertue to procure a reward in Heaven even by eating, drinking, and sleeping. One may verily by intention only doe more good in one day, then some other can in a whole yeare. He came late into the Vine-yard to worke, which came about the last

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last heure of the day, yet hee received a penny no lesse then they, which travelled from day breake untill late evening. *Math. 20. 9.* It is one thing to bestow long paines, another that which is intent. God respecteth not so much how long one laboureth, as how well. And it falleth out often, that a very meane and easie thing to be done, is of more worth, then any the most excellent action, but destitute of that intention. VVhom therefore may not that Art delight, which teacheth the ingenious celerity of growing rich? This is that Art, the knowledge of *Right Intention*, this is that Rod of *Midas*, which turneth whatsoever it toucheth into Gold. Vpon which motion, it may prove an apt advise for all, to bee deeply imprinted in their minds: Let all study to have a right intention, not onely about the generall state of their lives, but also about all particular things there in ever ayming sincerely at that, that they may serve & please the divine goodnes especially for it selfe.

For the
Right In-
tention

e. Brie/c

6. Brieſe Queſtion.

Ludovicus
Granata

What deed is moſt acceptab
unto God? If we may be Iudge
in this caſe, we account that th
moſt excellent of all, which
boundeth moſt with the love o
God, or, which proceedeth from
a moſt fervent intention of plea
ſing God onely. One diſcourſing
of this point: *That worke*, ſaith
he, *is moſt acceptable to GOD*
which being manifeſt to his eye
onely, is neither a profit, nor ho
nour, nor pleaſure to him that per
formeth it, but onely in this kind
that it is done in reſpect of God
With how great deſire many times
of amplifying Gods honour are the
breasts of the Saints inflamed,
though they ſhould lay downe their
lives ten, although an hundred
times? Theſe very deſires of ſuch an
ardent affection towards God, are
to be recounted amongst the grea
teſt workes of vertue. There be
ſome Stage-players, which act a
whole Comedy for one great
mans ſake only; but that one pay
eth

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the Boxe more liberally then a great many other of the Spectators: So a man of a most sincere intention, offering himselfe daily to the Service of God: My Lord, saith he, I set forth a spectacle to thine eyes onely, I am an Actor for thee to looke upon, I care not for the eyes and eares of other beholders: whatsoever they shall say or thinke of me, no way disturbeth my thoughts, so that thy eyes, so thy eares may approve me: I make light of all things else, and addict my selfe to thy Service, thine honour, my God, I principally regard.

It was a renowned saying among the ancient: *Alter alteri, Theatre wide enough for another.* *est theatrum* *ut probus.*

When Epicurus wrote to one of the Professors of his owne studies: These, saith he, I not to many, but to thee, for wee are a Stage great enough for one another. Sen.

Epist. 7. fine. God is a Theatre Exceeding large.
over and above large for a good man, and a man of a good intention is a Theatre also large enough for GOD. What excellent Theatres were Abraham alone, and

and *paul* alone for *GOL*tha
who were of a most sincere in the
tion?

7. *Briefe Question.*

How often is a right intention
to be renewed? Saint *Bernard*
If any man, saith he, consume
the day in that manner, that
doeth mixe the heavy anger of
with all his Actions, at the end
the day how many Hells hath
deserved for committing the
wickednesse so often? But on
other side if one passe the day
that in all his doings he exercise
the sincere love of God, how big
seat in Heaven shall this man
taine? For God is more ready
bestow rewards, then to requite
punishments. Thus the Count
of *Bernard* is, to revive a right
intention very often in the day
that which we have already
monstrated before. Christ by the
mouth of *Mathew*: Hee who
receiveth a Prophet, saith he,
the name of a Prophet, shall receive
a Prophets reward: and

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What receiveth a righteous man in
the name of a righteous man shall
receive a righteous mans reward.
Math. 10. 41. Christ will not
only have entertainement affor-
ded, but a sure intention to bee
joyned with it. For what great
matter dost thou, if thou settest
open thy doores to a Stranger,
and shuttest up thy heart? from
whence we may gather how pro-
fitable and necessary it is for one
that earnestly desireth heavenly
gaine, commonly to revive a good
intention, for to entertain a Pro-
phet is not so worthy of reward,
as to have done it with an excel-
lent intention. But if any man
desire to know the direct houre
to renew intention, I esteeme it
five times in the day especially to
be observed. The First is after
our rest in the morning. The Se-
cond, at noone before meales,
and after it. The Third, before
Prayers, but especially before di-
vine Service. The Fourth, before
labour, or any businellles. The
Fift, before we goe to sleepe. At
these set times of the day chiefly

ly, let the mind bee at his own
 command, and betake it selfe
 it selfe; let it take breath as
 were, to adore his Maker, and
 so renew a right intention. No
 man is so full of busines, but he
 may performe that very easie
 and with conveniency: all the
 matter is dispatched onely in
 three words. GOD hath easie
 waies to come to him, and there
 is no minute of the night or day
 that he denyeth free access. Let
 him therefore that is about to re-
 new his intention, repe it some of
 these sayings with a ready mind
Lord for thy sake: for thy Love
Lord: In regard of thee: To thy
glory: In thy Name: For love
thee: For thee, my God I will do
this, I will utter this, I will end
this, for thee all things. It is won-
 derfull to be spoken, how much this
 commendeth our Actions, how much
 also it enricheth them. And this
 more often recalled intention,
 will stop the passage against a
 great many vices, which other-
 wise are ready grievously to af-
 flict us, and withall turneth
 that

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that vanity to flight, which smoothly insinuates it selfe into all things, by the onely desire of pleasing God.

8. Brieve Question.

How may an Elephant be made of a Fly? If sins otherwise of a lighter degree, be committed with no lightly wicked intention. A most apparant witnesse hereof was the hunter *Esau*, who was so greatly condemned for eating red pottage, as if hee had met with I know not what *Apicius*-like dainties. What hurt I pray is it to sup the broth of lentles, especially when hunger so provoketh? But *Esau*, like an hound, did so greedily devour the boiled lentles, that Gluttony getting the upper hand there was no place for reason, that for a sorry messe of Pottage he sold his Birth-right, and which is more reproachfull, made little account that hee had sold it. *Genes. 25. 34.* Even so the greedy appetite of some men transgresseth more in the meanest fare,

fare, then the temperance of others, in the most exquisite delicacies, and sometimes there lurked more pride under the couched Coate, then under a gowne of Gold. The mind and intention is herein respected, not the victu- als or Garment. And even as he prayeth with more commendation, which prayeth in fewer words, but yet more fervently, then he which poureth out most prolix prayers, but without any fire: So many times he offendeth more grievously, which is set up on a thing although of small moment otherwise, yet with mighty heate and violence, then he which commeth into the society of a fault faintly, and as if his mind were about some what else.

Devotion

Within the compasse

9. *Briefe Question.*

How manifold is the profit of a Right Intention? Wee have shewed in diverse places before how pleasant, profitable, necessary a right intention is. In this place

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place briefly and summarily a sevenfold emolument commeth into account. The first is : By this meanes we endeavour as farre as we are able to reconcile our selves to God. Wee understand that paines and punishments are due to our sins, and these one day to be certainly payed. These we helpe to avoid, as often as wee lead away our minds as it were by a good intention from transitory things, and lift them up to God, looking with penitent eyes upon the time past, and carefull upon the time to come. Another : There commeth a great improvement to vertue, and a mighty encrease of Grace, not onely from the exercises of piety, but also from the daily tenour of life. A Course man of a Right Intention never laboureth in vaine, for whether he writeth, readeth, heareth; whether he buyeth, selleth, travelleth, is about businesse; whether hee eateth, drinketh, sleepeth, finally whatsoever he doth, so long as hee determineth upon the honour of God in all things, he

Encline

Nervous.

he alwaies maketh most honest
 gaine. A sincere intention is ve-
 rely the beginning of salvation.
 The third : A right intention ad-
 deth marvellous force to our
 prayers. For this is that sweet-
 tongued Mediatresse, who
 knoweth how to pacifie God
 and make him yeeld to the Pe-
 tioners request. A right inten-
 tion understandeth not onely how
 to pray, but also to prevvaile. *Hereto have yee asked nothing in
 my Name : Ask, and yee shall
 receive. Ioh. 16. 24.* The main
 string of Prayers is Right Inten-
 tion. They call diligence in be-
 proper kind the most fruitfull of
 all vertues, I may worthily report
 the same in a manner, or more
 a right intention. A right inten-
 tion is both the most fruitfull of
 all vertues, and best Oratour be-
 fore God. The fourth, a good
 intention doth knit man to God
 in a marvellous union. Here
 excellently *Rusbrochius* : *A single
 intention, saith he, is that, which
 looketh upon nothing but God, and
 all things in relation to God.* She is

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the end, beginning, glory, and ornament of all vertues. She driveth away all fiction, hypocrisy, and double dealing: helperth, and collecteth the dispersed powers of the scute in unity of spirit, And combineth the spirit it selfe unto God. She presserth downe, and treadeth Nature under foot, and preserves all vertues in safety, and giveth peace, hope, and confidence in God, both here, and at the day of Iudgement, Wherefore thou oughtest to use diligence, that thou retainest and regard her in all thy actions (Rusbroch. in farrag. Instit. apud L. Blos.) A right intention is a vast and endlesse treasure to an earnest affection. The first: A right intention deriveth a perpetuall current of grace from God to man, and that appeareth there especially when adversity is to bee endured Good or bad Leather sheweth it selfe chiefly in raine; a good or evill man in adversity. How patient and observant of God an upright man is, so impatient and stubborne against God is a wicked man. Augustine declaring this exceeding well: How

Him that
earnestly
desireth

com.

Warlike
policy

commeth it to passe, saith bee,
that in the same affliction, evil
men detest and blaspheme God,
but good men pray and praise
him? So much respect there is,
not what manner of things, but
what manner of man every one
suffereth. For durt being stirred
about no otherwise then balme
sendeth forth an horrible stinke,
and this a fragrant smell. *Aug. 1.*
De ciuit. c. 8. ad finem. The
fixt : A right intention assaileth
her enemies with a stratagem
that never faileth, and alwaies
carrieth away the victory. Whilst
Moses upon the *Roche* lifted up
his hands toward Heaven, *Israell*
prevailed, and put the *Amalekites*
to flight by a most memorable
conquest. As long as intention
standeth upright towards God,
so long it falleth before no ene-
mies, it is invincible, inexpugna-
ble : but when it begins to be
weary and looke downeward,
presently she looseth her strength,
and is taken Captive by her ene-
mies. I cannot omit here that which
may seeme strange. It falleth out
some-

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Sometimes, that two contend before
a Iudge : each man pleaderth his
cause, he affirmeth, this denyeth,
both of them alledgeth his reasons,
both desireth equity of the Iudge:
If you consider the cause, both of
them cannot overcome ; if the in-
tention, both many times goeth a-
way Conquerour, then especially
when neither of them beginneth
the controversie by evill fraud,
when neither will hate Iustice for
giving opposite sentence, being in-
differently resolved to win or loose
the Suit, as it shall seeme good to
Iustice. So both of them overcome,
not by the cause, but by intention,
which is very commendable in both.

Intendeth

They over
come both

The seventh : A right intention is
a mighty comfort in all things, espe-
cially in that houre which passeth
sentence upon all our yeares. For I
suppose truely that at the last time
of this life, nothing will bee more
joyfull to a dying man, then to
have done all things through his
whole life before with a very good
intention. He truely shall dye most
securely, which hath lived most sin-
cerely. For if the goodnesse of God
have

have decreed such liberall munificence towards all, although the meanest actions, yet offered him with a good intention, with what ample gifts will hee crowne the whole life with a sincere minde ever devoted unto him? But what horror and trembling will possess the wretch, whose conscience shall lay all the course of his life before him in order: and cry out against him with a lamentable aggravation in this manner: Thou hast neither dealt sincerely with God, nor yet among men: thou hast many times shamefully deceived others, thy selfe alwaies: thou wouldst seeme one man, and wast another: thou hadst dishonestly in thy words, as in thy mind: how often didst thou counterfet friendship with the mouth and gesture, being a capital enemy in heart? How often didst thou put a very beautifull vizard upon thy Actions, that therewith thou mightst hide a wicked intention? thou didst speake musick and meere hony, whiles thy envious mind was whetting a razor, thou didst commonly vaunt thy selfe in

Deadly

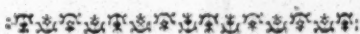
Peace

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Peacocks painted Coate, but didst
nourish a Kite and a Vulture in thy Keepe-
brest, being as faire without, as
foule within. But thou hast de-
ceived thy selfe, not G O D to
whom all things are manifest.
Woe bee to thee, woe bee to all
men, which many times with no
intention, commonly not pure, for
the most part evill, dedicate their
Actions not to God, but to their
owne Genius, and themselves, and
so utterly destroy them.

At the last day of Iudgement
very many may bee upbraided
with that: *Thy silver is turned
to drosse: thy wine is mixed with* Suffered --
water. Esa 1. 22. Indeed thy So frequent-
Workes did shine like the pu- ly to bee
rest Silver, but because they inticed with
admitted such a frequent mix- them
ture of ill intention, they are
changed into base silver, yea
even into drosse. How continu-
ally therefore must we cry: *Not
unto us O Lord, not unto us, but to
thy name give the glory.* It is
the precept of Christ: *Let your
light so shine before men, that
they may glorify (not you, but)*

your Father which is in Heaven.
Math 3. 17. Therefore, O all
yeer workes of the Lord blesse ye
the Lord, praise and exalt him
above all for ever. Dan. 3. 57.
Let our workes all wholly, the
least, the greatest blesse the Lord
for evermore.



CHAP. VII.

What observations follow out of
those things which have bin spoken
concerning a Right Intention:
where it is treated more
at large of Rash
Judgement.

THere are diverse beautifull
 Arts indeed, and of no vul-
 gar account, but because they
 make nothing to the Mill, and
 getting bread, therefore they are
 not sought after by any great
 company. What doth it profit
 say they, to know these things,
 and bee ready to starve? Many
 things

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things are disputed among the learned, many things also at Church in the Pulpit, whereof thou mayest truly pronounce, *It is nothing to the getting of bread, yea, it is nothing to the gaining of Heaven.* What good is it to any, most eloquently to recount the story of times? what availeth it to comprehend the number of the Starres? what doth it profit to know the motion of the heavenly Orbes, if thou knowest not the Art which may advance thee above the Stars? How many shall obtaine Heaven, although they never heard any question made, whether Heaven standeth still, or the earth is turned round.

But now this Art, which teacheth in what manner the Rule of allhuman Actions is to be handled, how exceedingly doth it make to the getting of bread, the bread of Angels which we shall eat in the Kingdome of God!

Luk. 14. 15. It is an old Song *Es gentes es* in praise of Mony. *Mony royall, for many re-* bestoweth both beauty and dignity. *gna et sua dicit*

*Regina In-
tentio.*

Let us turne it, and wee shall
sing brighter, *Intention royally be-
floweth both beauty and dignity.*
Sincere Intention setteth an hea-
venly price upon all things with-
out this all the noblest Actions
that can be lye without honour,
and nothing worth. For the
more compleat understanding of
this Right Intention, it is very
necessary to declare now what
may aptly follow upon it out of
that which hath beene spoken.
Therefore we will annexe some
consequences in order following.

1. *Consequence.*

He which erreth in intention,
erreth in all things. The whole
matter is apparant, and this one
testimony surer then a thousand:
*But if thine eye be evil, thy whole
body shall be full of dar'nesse. Mat.*
6. 23. He which in his journey
wandereth out of the way, the
farther he goeth on, the more
grievously he erreth: so the more
earnestly a thing is done, or how
much nobler the matter which

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is undertaken, it is made so much the worse, if a good intention be wanting. Intention bestoweth the nobility upon all Actions, if this be ignoble, and savoureth of the flesh and earth, how shall it give that to other things which it wants it selfe? Hee which applyeth himselfe to Learning onely that he may know, he which seeketh to be of some religious Order, that he may not lack bread, he which followeth the Court that he may grow rich, or be advanced; he which seeketh a benefice that he may find a Kitchin is quite out of his way: because the eye of all these men is naught, their whole body is full of darknesse. Rightly Gregory: *The light of the body is the eye*, saith he, *because the desires of the affections are illustrated by the eyes of the intention.* And if thine eye be single, thy whole body shall be full of light. Because if we intend rightly by singleness of thought, the worke is made good, although it seeme otherwise of less goodnesse. And if

thine eye be evill, thy whole body shall be full of darknes : because when even any right thing is done with a perverse intention, although it seeme to shine beson men, it appeareth darke upon examination of the inward iudge. Greg. l. 18. Mor. c. 6. *propius finem*. Hee addeth : Take heed therefore, least the light which is in thee bee darknes. If the light which is in thee bee darknes, how great is that darknesse ? because if we darken that which wee beleeve we doe well, with an ill intention, how great are the very evils, which we understand to be evill, even when wee doe them ?

2. Consequence.

A good worke may bee omitted, but not an evill committed, with a good intention. Thomas of Kempis : We must doe no evill, saith he, for any worldly thing, or for love of any man : but yet for the benefit of the needy, a good worke may sometimes bee freely intermitted

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permitted, or else exchanged for a Put off
better. Kemp. l. 1, c. 15. n. 1.
Here many times wee stumble Impingimus
grievously, and feele it not. Some
have their set prayers for every
day, they have certaine devoti-
ons, as they call them; hereupon
now and then they dwell softly,
that they suffer others to perish
with hunger and thirst, rather
then they will intermit any thing
of their usuall course. This I
may call a godly dishonesty,
whereby many times wee get re-
proach for our paines: wee are
touched with no care of others,
but are wise onely for our owne
respects; whatsoever may happen
to others, we alwaies prefer our
owne ends: here our devotions
and prayers give place to nobody.
But how much better were it to
observe Christian charity, then
such obstinate piety, with how
much greater advantage might
such things be omitted, or at least
deferred. There were many a-
mong the ancient Hermites most
observant of fasting, yet there
were found of these, which to

entertain Strangers could Dine
 fixe or seaven times, and alwaies
 have a stomacke. Among things
 concerning the soules good, it is
 very profitable for a man to
 give over his owne profits in
 time; and to have no regard of
 his owne commodities, is often
 the greatest commodity of all.
 Gregory very well to the purpose:
For commonly vertue, saith hee,
is let goe, when it is indiscreetly
held, and is held the faster when it
is for a time discreetly let goe.
 Greg. l. 28. Mor. c. 6. From
 hence it is fitly deduced,

Laid aside

3. Consequence.

The intention is thus much
 the purer, by how much lesse a
 man seeketh himselfe, and thus
 much the impurer, by how much
 more sensible and carefull a man
 is of his owne matters. *Abel* the
 first Martyr, and virgin, being a-
 bout to Sacrifice unto God, did
 appoint all the best things for his
 Offering, being ready to give bet-
 ter, if in his power it had beene.
 Abel

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Abel also brought of the firstlings of his Flocke, and of the fat thereof. Gen. 4. 4. Chrysostom observing here the wonderfull free behaviour of Abel towards God: He brought not onely, saith he, of his Sheepe, but of his firstlings, of his best and choicest things, and of these he selected the very principall, and of the fat hee set apart all the fattest for the Altar. Caine did no such thing. But, it came to passe in proesse of time, that Caine brought of the fruit of the Ground an Offering unto the Lord, such as grew upon Trees, and all that came next to hand hee caught up for a Sacrifice. Abel therefore provided as it were a feast for God, Caine rudely for before him the latter end of a Epiloguem feast, Apples, Nuts, Pears, Plums, a clownish Present. Hereof notably *Austin*: Caine, saith he, made no right division, because like an ill liver, hee gave God somewhat of his owne, but himselfe all to himselfe. *Dante* commended it in *Moses*: His eye was not dimme, nor his nat-

turall force abated. Deut. 34. 7.
 An old Expositor : The looke,
saith he, of his pious Intention
 did not wander from the right in
 a cloud of wickednesse : For *Mo-*
ses sought after God, not him-
 selfe. Hereupon his intention
 was so pure and strong. *Bernard*
 expounding that precept of the
 Paschall Lambe: *The Lord, saith*
he, keepeth all their bones. Psal.
34. 19. not one of these shall bee
broken, because never is the pur-
pose of their heart, never is their
found intention broken, insomuch
that they should give any consent to
itching concupiscence. Therefore
 let us keepe our intention and
 purpose of mind with that earnest
 care, Brethren, as wee would
 keepe the life of our Soules. Thy
 intention, O Christian, is there-
 fore so much the more sincere,
 by how much the lesse thy affecti-
 on is to thy selfe.

4. Consequence.

In most things the intention
 only is rewarded, or punished.

For

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For example, when ability is wanting, the Will receiveth the reward. In every kind Office, the Will of the giver is greatly esteemed: He gave freely, which was willing to give quickly; hee bestowed very much, which was able to bestow no more. *Plato* knew himselfe to be disdained of *Dionysius* the *Sicilian* King. Wherefore hee desired that hee might be admitted, and have audience. Being brought in presence, he began to speake in this manner: Most Potent KING, wouldest thou suffer him to goe unpunished, whosoever should enter into *Sicily* with that mind, to offer thee some great mischief, although by reason of some impediments hee had committed no harme? Hereunto *Dionysius*: By no means, saith hee, O *Plato*, for not onely the wicked enterprises of enemies, but also their Counsellis and evil purposes are to bee punished. Here *Plato* speaking on. But if any man, saith he, had come into *Sicily*, for your Majesties honour
and

and benefit, would it be iust, to let such a one goe without all respect, with disgrace and infamy? Who is there so, quoth the King? presently *plato*: *Eschines*, quoth he, a very upright man, as constant a follower of *Socrates* as any other, and such a one as is able to make all those the better with whom he is conversant. He hath adventured himselfe a great way by Sea, for the generall good, and to make others partakers of his skill, yet hitherto he hath bin neglected. This short Apology did so encline King *Dionysius* to his part, that he began to love *Plato* whom he hated before, and to deale bountifully with *Æschines*. Behold even men also doe punish or gratifie the intention onely, how much more God? If there bee first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not. 2 Cor. 8. 12. What aboundance of praise did God lay upon that memorable fact of *Abraham*: Seeing thou hast not withheld thy Sonne,

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Sonne, thine onely Sonne from me.
Gen. 22. 12. Yet the Fathers
sword did not touch his Son, nor
so much as hurt an haire of him.
In Will *Abraham* spared not his
Son, he slew him in mind, hee
sacrificed him with intention.
God accepting this for a most per-
fit burnt Offering, Now, saith he,
I know that thou fearest God,
Thou hast not spared him for
my command, but I have spared
him for thine obedience: It is
enough to me, *Abraham*, that
thou wast willing to doe this,
therefore I will remunerate thine
intention no lesse bountifully,
then I would have remunerated
thy deed.

Noah was no sooner gone out
of the Arke, but presently hee
built an Altar after a confused
manner, and taking of every cleane
Beast, and of every cleane *Fowle*,
he offered burnt Offerings upon the
Altar. *Gen. 8. 20* being per-
swaded, that his good will
and intention of mind herein
was very pleasing to God. And
the Lord smelled a sweet savour.

Loe

Loe how intention made the very smell and smoake of the sacrifice delightfull. God regarded not the Birds and foure-footed Beasts, but he smelled somewhat in them that had a sweet savour, namely the affection of Noah. Of what kind soever, saith Chrysostome, our Sacrifice is, whether we pray, whether we fast, or give almes, herein it must be the smell of the Sacrifice which onely pleaseth. To this sence said Saint Bernard : Sometimes the good will alone sufficeth, all the rest doeth no good, if that onely bee wanting. The intention therefore ser-

Valet intentio ad meritum, actio ad exemplum

ueth for desert, the Action for example. If we should set an example of what we speake, before our eyes.

One seeth a lamentable poore Begger, who is not rich himselfe, he is sorry for him in mind, hee looketh up to Heaven, and giveth G O D thanks for that which he enjoyeth, and O, saith hee with himselfe, that I were able fully to relieve this beggers want, how gladly would I doe it : Such a one as this although he giveth nothing, or but

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but a little, being able to give no more, shall receive a reward, as if he had given to his wish. In like manner, if a sicke man desire seriously and ardently, both to poure forth prayers, and to afflict himselfe outwardly, or to exercise other workes of Piety, but is not able to performe theie for want of strength, hee shall have God no lesse propitious unto him, then if he had done all those things, which hee wished to doe, so his mind deale thus with God: My God, how willingly would I execute this for thy honour! but thou knowest Lord, that it is not in my power, therefore I most submissively offer this my desire and will unto thee instead of the deed. Hereupon *Chrysostome* affirming to the exceeding comfort of a great many: Give, saith he, to the needy, or if thou hast it not, if thou give but a sigh, thou hast given all; for that ever making eye seeth thee to have given whatsoever thou hadst. (*Chry. Hom. 7. de poenit. ad finem.* Hereupon also *Gregory*:
In

400 *Of a Right*

In the sight of God, *saith he*, the hand is never empty of gifts, if the closet of the heart bee filled with good will. *Greg. Hom. 3. in Evang.* Therefore both the poorest out of their meane estate, and the most diseased out of their miseries, may offer as rich and excellent gifts to God, as the most wealthy and healthfull. This is not the proper businesse of riches or strength, it chiefly concerneth the Will, which if it be truly good, doth parallell both riches, and strength, and all things. As the very same sometimes is an eloquent man, which holds his peace, the very same a strong man which hath his hands bound or kept downe, the very same a good Mariner, which is on dry land: so he is both liberal, and painefull, and obsequious, which desireth onely, and hath no other witnesse then himselfe, of this his desire. The Kingly Psalmist: *Thy vows.* *saith he*, *are in me O God*, I will render praises unto thee. Although, O God, I find nothing

*in me sunt
Deus vota
sua. Jeron.*

cut-

Lib. 2 *Intention.* 401

outwardly, which I can lay upon thine Altar, yet I find somewhat in my selfe, to offer unto thee: there are things laid up in my memory, in my understanding, but especially in my will, which being presented unto thee, are never but accepted. Christ most exactly confirming all this: *Whosoever, saith he, shall give to drinke to one of these little ones, a cup of cold water onely in the name of a Disciple, verily I say unto you, he shall in no wise loose his reward. (Math. 10. 42.)* I know, it is not in all mens power to give entertainement, and supply the wants of nature, therefore that which every poore man is able, let him give a draught of cold water to the thirsty, *he shall not loose his reward* No man therefore may utterly excuse himselfe by poverty, from succouring those that belong to Christ, seeing such a noble recompence is promised even for those benefits, which are of no value, *hee shall not loose his reward.* And that no body might complaine of the charge

charge of wood in providing warme water to wash their feet, let him give cold onely, neverthelesse for such a slender and easie kindnesse, even for such a small matter, *he shall in no wise loose his reward.* For in this kind of courtesie not the rich liberality, but the godly will, and right intention is regarded. God esteemeth workes more out of the desire and endeavour, then by the greatnesse of the thing, rather by the affection of the giver, then the price of the gift. Hereupon even the very least and vilest thing given for Christs honour, *shall not lose its reward.* That wee should take paines to no purpose in these meaner things, is the thought of our pusillanimity, not understanding how greatly God respecteth even the very meanest good turne, yet bestowed with a good intention. For this cause *Augustine* : God, saith he, crowne *th the good will, when he findeth no power to performe.* Aug. in *2^o 105.* Bernard of the same mind sayed : God undoubtedly im-
pureth

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puteth to good will, what was wanting to ability. What more plaine, then that our desire of a thing should bee accounted for the deed, where the deed is excluded by necessity? Bern. *Epiſt.* 77. Whoſoever will, may become a Martyr by intention. It is a generous thing indeed, to expreſſe himſelfe thus in mind to God: How glad, my God, would I be, did thy cauſe require it, to drinke a purple cup of my blood to thee: I am ready to lye downe as my head, and my whole life for thy ſake. Affuredly ſuch a one as this, which is not unprovided of will, but occaſion to dye, *ſhall not loſe his reward,* and that a moſt ample reward.

Many times but a attempt wor- *See in in*
thy things in with, is enough *magnificentia*
But there are ſlothfull people, *luſe / 40 e. 2.*
which carry continual winter in their breatts: if any among theſe be troubled with a little cough, or feele their head ake, or if the wind blow any thing ſharpe, they uſe to take up ſuch godly ſpeeches as theſe: We are not fit to be at Church to day, therefore we will
carry.

tarry at home, God is so good he
 will reward our pious desires for
 the deed it selfe. When ability is
 wanting, the will is sufficient.
 After the same manner of speak-
 ing both the covetousnesse and
 sluggishnes of many cheareth it
 selfe up. When the poore are to be
 releved, we are not able, say
 they, therefore it will be enough
 to have a mind to releve them.
 When fasting ought to be kept:
 infirmity hindereth, wee cannot
 endure hunger; therefore fasting-
 dayes can challenge no power o-
 ver us. When the difficulty of an
 hard matter is generously to bee
 broken through: *Behold*, say they,
who is able to doe this? therefore
 let the will serve instead of the
 worker. O idle beasts not lo ne
 for Heaven! O the frozen condi-
 on of a soule dead in sin! What
 leave have yee to exercise your
 sloth in this manner, and to bee
 absent when you list from the
 service of God, and to omit all
 other things at your pleasure?
 these words are no defence at all
 for your sluggishnesse. It is one

Of no Hea-
 venly race
 Frozen win-
 zer of a dye-
 ing mind

point

Lib.2 *Intention.* 405

point, my friends, to assay a thing hardly and difficultly; another not to assay at all. If we deny our ability in all things, which we can doe very hardly, what worthy or excellent matter I pray will there be, which wee should confesse our selves able to performe? This saying therefore, (*When there wanteth ability, will serve the turne*) doeth not one whit favour your cause: yee might be able, so yee were willing. If whatsoever is not easily effected, might be freely omitted, what famous or worthy thing I pray would ever be brought to perfection? All these things have every one their difficulties, which hee that avoydeth, loseth his reward. The *Pelican* a bird filleth her selfe with shell fish lying on the shore, and after casteth them up againe, being concocted with the heat of her stomacke, and chooseth out of these such as are fit to be eaten. Thus, O drowisie Christians, if you would but swallow some labour and difficulty,

*Cum deest
facultas, sup-
plet voluntas*

*Seeks to
avoyd*

*Qui nucleum
vult esse, nu-
cem confren-
gat oportet.*

culty, you shall find your selves by experience able to doe very hard things. He which will eat the Kernel, must first breake the shell. He delayeth not to fight, wch loveth victory: he feareth not blowes, nor refuseth the combat, which desireth the Bayes. But that which men deny themselves able to doe, let them be ready at least seriously to wish. But wee must proceed.

5. *Consequence. More especially of Rash Iudgement.*

It is very great rashnesse, to judge or condemne any man of wickednes, not apparent, whereas the intention whereby we are all acquitted or condemned, is knowne to God onely. *Moses* an Abbat in times past was called to give Sentence upon a Brother that had offended. Hee came therefore, but withall brought a Bag full of Sand upon his shoulders. Being demanded what he meant by that sight? They are my sins, saith he, which I can nei-
ther

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ther sufficiently know, and am scarce
able to beare; how then shall I
judge of anothers? It is an extreame Determine
audacious part indeed, and a vice
most hatefull of all to God, to
goe about to search into the se- Rip up
crets of the heart, and to dragge
the very thoughts of others to
the Barre, and passe Sentence
against them. *Who art thou, that
judgest another mans Servant? he
standeth or falleth to his owne Ma-
ster. Rom. 14. 4.* His Master
searcheth out his heart. If he be
approved of his owne Master,
why dost thou thrust thy selfe in-
to the businesse? For which very
thing thou art inexcusable, O *Rom. 2. 1.*
man, whosoever thou art that
judgest another, for wherein thou
judgest another thou condemnest
thy selfe. How many Actions in
all ages have seemed very unjust,
which nevertheless for the in-
tentions sake, have bin not onely
no waies evill, but also most
worthy of commendation. *Am-
brose* a very uncorrupt man went
into a common Stewes, but be-
cause he might avoyd Ecclesiasti-
call

Started up

call dignities. *Abraham* the Hermit, changed his habite like an Apostate, but that he might disswade his Neece from her lewd courtes. *Pynuphius* the Anchorite tooke up his Inne with *Thais* the famous Harlot of *Alexandria*, but that hee might convert her from the Service of *Venus*. *Who is there amongst us all, which if he had seene any of them taking his way to these notorious corners, but conjecturing very ill, had presently leapt out like a Iudge with these words: Looke upon the unchast varler, which goeth for lascivious delight to a Brothel-house. It had bin very ready with us to Iudge in this manner, but had not this bin a most unjust Iudgement? Therefore whatsoever men doe, Intention Iudgeth them all. That which Bernard said truly: The purpose of intention discerneth betwixt good deserts and bad.*

It is as cleare as can bee in Divine Scripture. Iacob the Sonne of Isaac, that most worthy Grandchild to Abraham, deceived his Father by his Mothers policy, beguiled

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beguiled his Brother of very great hopes, and yet obtained a most gracious blessing of his Father. For Jacob was howsoever of a very good intention, as he that had also this worthy commendation given him: *And Jacob was a simple man.* Gen. 25. 29. Phinees run two men at once through with a lavelin, nor yet was he tortured or adjudged to the Gibbet. His adventurous fact did wonderfully please God: *Then stood up Phinees, and executed iudgement, and so the plague was stayed, and that was counted unto him for righteousness.* psal. 106. 30. Cain slew Abel, David Goliath, and Uriah, loab Abner, and Amasa, Great Herod the Ascalonite the Infants at Bethleem, Herod Antipas Iohn Baptist, Herod Agrippa Iames, Peter Ananias and Sapphira: very murders, and committed either by hand or command, but their intentions and causes were of a farre different condition. In like manner one Apostle and foure Kings uttered that voyce of sorrowfull men, *I have sinned.*

Plaine

Peccator

T

Pharaoh

Pharaoh said this, and David said it, this said Saul in like manner, King Manasses also, and Judas Iscariot said the very same, but alas with how not like successe: for as their intentions were altogether unlike, so most different likewise the effects. That holds out hitherto most true: *Whatsoever men doe, Intention is Iudge of all.* And what a company of actions might seeme most praiseworthy, if a wicked intention did not vilifie them. *Cataline*, that notorious disgrace to a *Romane* name, might have bin taken for an Apostle by his worke, not by his intention. He carried himselfe most patient of heat, cold, hunger, thirst. *These things*, saith Augustine, *hee underwent, that hee might accomplish most inhumane desires: The Apostles, that they might suppress, and compell them to bow to reason.* (Aug. l. 2. de Mor. Manich.) The *Herodian* Linage expressed a most remarkable example of this thing. *Herod the Ascalonite: That I*, saith he, *may come and worship him also.* He would

would have come surely, but brought home a bloody Dagger. *Herod Antipas* that particide of the Baptist, was glad indeed to see Christ, whom *Pilate* had sent unto him, but not as *Zachena*. Curiosity begot this gladnesse in him, he hoped to see a Miracle. *Herod Agrippa* the murderer of *James*, played the Preacher, for *He made a Sermon to them.* Act. Oration 12. 23. But not to instruct the people, but that hee might shew himselfe in his Royall Apparrell for a mirror, therefore hee was smitten to death by an Angell in Chaire the very Pulpit.

*Intention is the Iudge to try,
What all men doe indifferently.*

Since God therefore regardeth not so much the deed, as the intent of the doer, and the intention cannot be discryed but onely by God, it is too too bold and intollerable rashnes, to Iudge any mans Actions although they seeme very evill. For to doe in this manner, is as much as to say: I see this mans thoughts, I behold

T 2 that

Outside
Inside

Argue
Reason

that mans intention, I am Christ, I try out the reines and hearts, I am God. Such Iudges as these complaine out of hell: We fooles accounted their lives madnes, and their end to be without honour: how are they reckoned among the Children of God, and their lot is among the Saints. (*Wisd.* 5. 4, 5.) Wee looked upon the outward parts, and by these wee judged of the inward, from thence sprang out so rash, and so foolish error. *Iob* in those his most grievous miseries, uttering wonderfull things, one while he desired to dispute with God, another while to have his sins weighed and examined in the Balance; now he said that he knew he had committed no wickednesse, his friends tooke such kind of words in an ill sence, and judged no otherwise, then that he was most worthily punished of God as an hainous offender, when in the meane time he was most deare to God. O rash and wicked Iudges! And such as theſe, that they may be knowne very well, being

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being blind in their owne matters, are most full of eyes in other mens; like a Monster. They see not their owne faults at home and neare hand, other mens they search out a great way off, even to the bones and marrow. Moreover, they behold things in another which are not at all: they dart eyes out of suspicion onely into the faults of others, in whose praises they are without eyes. If there be any darknes: they see it, and discover night very often in another mans sky, wherein the light shineth clearly, they behold that in their owne obscurest night there is day. Thus they find day in night, in night day; by a prodigious error on all parts. The smallest faults in others, are exceeding great with them, their owne faults they account vertues. Whereby it cometh to passe, that they slide into most grievous errors, and no marvaile, they have eyes no way single, but heavy with envy and hate in other folkes matters, with selfe-love in their owne. O the

judgement not of *Areopagites*,
but the blindest that can be.

*Hor. l. 1.
Sat. 3.*

*Cur in amicorum vitij tam cer-
nis acutum,*

*Cum tua pervideas aculis male
lippus inunctis?*

*Thy friends defaults why seest
thou so acute,
And bleare-ey'd art, when thine
owne come in suite?*

Thou hast mistaken, and wilt
mistake herein a thousand times.
Whatsoever men doe, intention
judgeth them all.

In this manner the unruly hu-
mour of judging doth shamefully
infatuate the whole World:
Chrysostome said truely: Thou
shalt hardly find any man free from
this cirour. All men though they
mount not the Chaire of estate,
though they have no executioners,
nor racks, and fetters at their com-
mand, nevertheless these very peo-
ple also doe judge them, whom they
conceive to be offenders, in their
common talke, in their ordinary
meetings, in delivering their con-
science.

giving their
verdict

science. Chry. Hom. 5. in c. 2. ad Rom. ante med. And Augustine: The greatest part, saith hee, of mankind, is proved to be ready and forward to reprehend with indiscreet judgement, when in the meane time they will not be so judged of others, as they will judge others themselves. Aug. de temp. Serm. 202. Right so it is; we lash one another continually with rash judgements. Nor give Sentence onely against those things which carry a shew of evill, but are unjust Iudges likewise against those, which not onely admit, but also require a favourable interpretation. As much as old Rome was deceived in her opinion of *Fabius Maximus*, so much and no lesse in *Minutius*. In him she grievously mistooke Rashnes for Fortitude, and Prudence for Cowardise in the other. But one hore proved, that it is the condition of the multitude, to have no discretion, and to judge rashly, insomuch that they looke for the issue, when there is need of advice. But I omit profane testimonies, seeing

Common peoples condition

ing we are bound with Sacred.
Num. 12. 1. When *Moses* had taken an *Ethio-
 pian* to his Wife, presently his
 Sister construing this marriage
 ill, fastned a taunting censure
 upon her Brother. Neither could
 the holy King *David* escape his
 Wives most reviling Iudgement.
 If any one ignorant of the fashi-
 on of the Country, or lasciviously
 bent, had seene *Iacob* at the *Well*
 saluting *Rachel* with a kisse,
 without doubt hee would have
 drawne suspicion from thence of
 no chaste intent, or Iudged *Iacob*
 to be like himselfe, given to fond
 desires. Who that had beheld
Judeth going so curiously attired
 into the *Affyrian* Captaines Tent,
 would not withall have surmi-
 sed very ill of her? Far otherwise
Ioseph, that most continent Hus-
 band of the most blessed Virgin.
 The Mother of our Lord, a maid
 for ever, was great with Child.
Ioseph, because hee knew his
 Wife to be more like an Angell
 then a woman, could not bee
 drawen to that opinion, as to be-
 lieve that any thing was commit-
 ted

Appeared

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ted by her contrary to the law of Marriage So he freely referred all the matter to the judgement of God. And although hee had a most strong argument before his eyes to move suspicion, yet hee could by no meanes endure to be Iudge of this secret. And indeed Christ himselfe, being ready to dye, when he could not deny the most villanous fact of them that crucified him, excused their malice, and the abhominable state of their wickednes, he called in a mild tearme Ignorance. Thus all that are Christians indeed, when the fact they can not, excuse the intention, and when the intention seemeth not excusable, yet they take not upon them the authority of Iudging, but transfer it all to Christ the iudge of all men. These know without doubt, how truely that religious Author said: *A man useth frivolous paines, many times mistaketh, and easily transgresseth in censuring others.* Kemp. Lib. 1. de imit. c. 14. n. 1.

Anastasius the Sinaite relateth,

T 5

how

how there was one in a Monastery, religious to see by his habit, but not commendable at all for his manners, as hee which had spent most of his life in ease and slothfulnes. He came to the last point, and now being nigh unto death, neverthelesse, shewed no signe of feare or terrour. This amazed the standers by, which feared ill of the man, least hee should make no good conclusion of his life, which he never began to amend, One of the Company therefore heartier then the rest: *My Brother*, saith he, *wee know very well, in how great idlenesse thou hast led thy life hitherto, and for that wee marvaile, how thou comest to have this dangerous security: this time requircth groanes and teares, not this unseasonable mirth.* Hereunto the dying party: *So it is, Fathers, nor doe I deny*, saith he, *I have passed my daies in shameful negligence, neither can I speake now of any vertues. But, this very houre the Angels brought mee a Bisse of all mine offences, and with-out demanded of mee, whether I would*

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would acknowledge them to bee mine? To whom I : I acknowledge them, plainely, and am sorry. yet there is one thing which promiserh the Iudge more favourable unto me. Since the time I put on a *Morastical* life, unlesse my memory faile me, I never Iudged any man, nor called any injury to remembrance. I request therefore, *Let these words of the Lord protect me that am guilty, saying : Iudge not, and yee shall not bee Iudged : forgive, and ye shall be forgiven. These as soone as the Angels had heard they tore in pieces the hand-writing of my sins. Hereupon now I being ioyfull, and replenished with good hope, am ready to depart into another world. No sooner had the dying man uttered these things with a failing voyce, but hee yeelded up the last breath of life most pleasingly. And that thou maist not question my credit in this matter, Reader, behold I give it thee under authentique hands St. Anastasius in oratione de sacra synaxi. Baronius Tom. 8. and 599. n. 14. Of so great conse-*

Would remember

In his own
person,

consequence it is, O Christians, of so great consequence it is, to Will, and fulfill but this one thing onely, *To Iudge no body*. He can doe very much with Christ the Iudge, whosoever cannot Iudge within himselfe. Therefore *Iudge not, and yee shall not bee Iudged. Luk. 6. 37.* whosoever is in doubt to offend, let him bee afraid to Iudge.

But who is it that hath a desire to avoyd these errours? *Hannah* prayed in times past, and mingled her ardent prayers with a flood of teares. *Eli* the Priest saw her, and observed her mouth while she prayed, and supposing her to be taken with drink: *How long*, saith hee, *wilt thou be drunken? put away thy Wine from thee.* (*1 Sam. 1. 10. and fol*) This suspicious old man stricke the excellent good woman with most unjust Iudgement, who *when she was in bitterness of soule, prayed unto the Lord, and wept sore. Now Hannah spake in her heart, onely her lips moved, but her voice was not heard.* The Priest noting

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noting this carriage of her while she prayed, judged by the motion of her lips that she was drunken, and muttered idle words. A Iudgment as false as rash; and no lesse such, then that which followeth. *David* the King of *Israel*, sent to the Prince of the *Ammonites*, those that in his name should condole the losse of his Father lately deceased. He beleevd that they were sent unto him, not for kindnes sake, but to spy out all his wealth. Being drawne to this opinion, hee shaved off the messengers beards, contrary to the Law of Nations, and shamefully cut off their garments in the middle. A mighty over-sight, and that which hee Rashnes carried not away unrevenge. For indeed he bereaved the Messengers of their beards, but himselfe of his Kingdome. Goe now and interpret the purpose of a good mind ill. Daintily *Gilbertus*: Both a naughty intention saith he; and a perverse construction, are both an abuse, both full of Gall, both false, having no agreement with

*Nec falli
volunt, nec
fallere norunt*

Could

Sometimes

with a Dove-like nature. They are Doves eyes, which will neither be deceived, nor know how to deceive. Gilb. Sermon. 40. in Cant. fin. But Christ himself the most excellent pattern by farre of all our Actions, alas, how often and what unjust Iudgements did he undergoe? The pharisees those most carping Criticks, most impudent Censours, and most wicked Iudges did continually stand upon their watch, to see if they might lay hold upon any thing in the words and deeds of the Lord, which they might teare in peeces with an envious tooth. Our Saviour anon invited himselfe to Feasts without bidding: By and by the Pharisees cryed with a loud voyce: Behold a prophet, a Wine-bibber, a gluttonous man, a swell feast. When the Lord held that most noble Discourse concerning the Shepherd and the Sheep, many of his Auditors did not feare to say: Hee hath a Devil, and is mad, why heare yee him? Ioh. 10. 20. If Christ had healed any body on the Sabbath day,

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lay, presently againe did the *Pharisees* burst out of their Watch Tower, and, *Loe* they cryed, *this man breaketh the Sabbath by plaine impudency.* Finally whatsoever *Iesus* had done or poken, the *Pharisaicall* Tribe did instantly fasten a most malevolent interpretation upon it. Nor were more favourable judgements pronounced against the Disciples of the Lord, when being constrained by hunger they pulled the eares of Corne, when they washed not their hands superstitiously, when they fasted not in that manner as others did, presently they were marked with a rigid censure. When in conclusion they were inspired with the Holy Ghost, and declamed most eloquently and constantly likewise of the resurrection of Christ, there were some which cavilling against this eloquence said like wicked Criticks: *Why wonder ye, fluent Cups can doe this: good men they have tiptled too much, and are full of new wine, this makes them speake so bravely.*

There

Ordering
manners

There is no body which can escape the benches of these rascal Iudges. If any goe in a little finer apparrell then ordinary, presently we hale him to Arraignement, and enquire after our manner, how commeth this fellow by so much mony, that he can tricke up himselfe thus after the best fashion? It is credible that one Purse maintaineth him and his Master, and that which hee cheates his Master of, is laid out upon clothes. If any one be contented with a meaner habit, and bestoweth all his care in reforming his life, presently wee are upon him, and *O covetous man, say we, how doth he spare his mony, and liketh base apparrell and out of fashion best!* If any one frequent the Sacrament of the Communion, and other holy duties; presently censures and calumnies follow him, and hee wants not those that say: *Looke where disguised sanctity goes, he is no lesse wicked then others, but he saigneth himselfe the man which he is not.* If any one macerate himselfe with

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with much abstinence, presently he is hilt, and pointed at; *Behold an abstemious Pharisee, he is ready to starve himselfe, that hee may bee praised.* If any one by reason of his weakenesse, and want of health, cannot observe a solemne Fast; presently againe hard speeches, and the blacke marke of *Nigrants* condemnation passeth upon him: *there.*

Behold a Gluttonous man, and borne for his belly, which for one dayes refraining feareth death: If any one addicted to privacy and quietnesse, withdraweth himselfe from the affaires of the World, suddenly there starteth up not one alone, to stone him with these speeches: *This man desireth ease and good dayes, labour beginneth to be out of fashion with him, or desperation hath thrust him upon this course.* If any one detesting ill company, endeavoureth to observe an holier manner of life, here diverse and inconsiderate clamours arise, those call him *Flatterer*, these *Hypocrite*, the other *close Companion*. No body *A man by* is safe from these flying Dag- *himselfe* gets,

gers, wherewith the name of many is shamefully stabbed. If any goe along over-whelmed with his thoughts, and uncovereth not his head to a greater man then himsele, forth-with the Iudge starts up, and *Loe* cryes he out; *the pride of man, what mighty state he takes upon him!* If any one saluteth not his acquaintance by the way, or carrieth himsele somewhat strange, accusation and Iudgement is at next word:

To one of a good credit
Set out their Mouthes
Behold, they are in an uprore, how this fellow cannot choose but shew his hate and envious mind, see how hee scornes to know his poore friends. *Augustine* truly: *The ordinary course of seeing, is all the aime that a carnall man hath of Iudging.* Ah how rashly oftentimes, are men in religious degrees both Iudged and condemned, as well of pride as covetousnesse, and other vices? The more bold and nimble any one is with his mouth, so much the more severe and inexorable Iudge he is in pronouncing definitive Sentence against them; he admits

Spirituell
Callings

Lib. 2 *Intention.* 427

admits of no defence, heareth no reasons, beleeveth no body but himselfe, and such as are like him. Truly, and we are a company too apt to judge the worst. Hence come those thundring wordes of Iudges : a Rope for this proud Prelate ; to the Dogs with that greedy Parson ; to hell with that wicked Priest ; or the like. O mortals, how much punishment hangs over your heads for these Iudgements ? Impudent whoredome, and rash censuring draw the whole world almost to destruction : there men are mad with incontinency and lust, here they use tyrannous state in Iudging others faults. So subtil is the Dveil, that whom like holier people he cannot entice to the filthy pleasure of Beasts, these he easily ensnareth with the custome of rash judgement. There is none absolutely which knowes how to spare others in this point. What a company are to be found which in all places carry Table Bookes about with them, like censours of all men, and when they chance

Ep nos invidium credula turba sumat.

chance to see or heare any thing that dislikes them, presently they give it the grace of their Table booke.

But thou wilt say, if a very credible person declare any thing, if I see a thing with mine owne eyes, if I heare a thing with these very eares of mine, nevertheless may I not presume to passe sentence? Thou maist not presume my friend, for so also thou maist be deceived, and numbers before thee have beene deceived by the selfe same meanes. One of a religious society came to the Priest their Governour, and desired that he would give him leave to depart out of the Covent, for hee would have no longer conversation with that Brother, which bore such an ill report. To whom the Governour: *Bee not so hasty,* saith he, *to helieve the harme which thou hast heard. He on the contrary, that he had taken it upon relation of a very faithfull man, and therefore pressed his departure:* Hereunto the Governour excellently: *If he were a man of credit,* saith

saith he, he had never told thee so. Aptly noting the wickednesse of whisperers, and backbiters. But although thou shalt heare and see a thing thy selfe, yet thou, unlesse it be thy duty, maist not be ludge over what thou hearest and seest. Thou wilt say, if thou be wise: I know that this is done, but with what mind, with what intention, upon what motions, for what causes it is done, I know not. But imagine (which cannot be effected) that all things were manifestly known unto thee, thou nevertheles restrain thy judgement, and as Dorotheus admonisheth. Sermon. 6. say with thy selfe, Woe is me, whereas he hath offended to day, it may bee I shall to morrow. I seeme in my conceit to stand, and the next day perhaps shall fall, and happily he hath already repented him of his fault, which I cannot absolutely promise my selfe to doe. Bernard: Although, saith he, thou find out a thing to be done otherwise then it ought, neither so judge thy Neighbour, but excuse him rather. Excuse the intention, if thou canst not the deed:

deed : Suppose ignorance, suppose
 over-sight, suppose mishap. But if
 the certainty of the matter dis-
 claime all reasonable pretence, yet
 notwithstanding meditate thou
 with thy selfe, and say privately:
The temptation was too strong.
What passe had I bin brought to, if
it had likewise obtained power over
me. Bern. Sermon. 40. in Cant. fine.
 The Christian Law not one-
 ly commandeth; doe thou not
 steale, doe not commit adultery,
 but also doe not judge. Let not
 him that eateth, despise him that
 eateth not : and let not him that
 eateth not judge him that eateth.
 Rom. 14. 3. Wonderfull, thrice
 wonderfull it is! we poore wret-
 ches are not able to reach to the
 abstrusest corners of our owne
 hearts, and yet wee boldly assay
 to breake through walls, and
 search out other mens secrets; we
 are of a dull and dead sight in
 our owne matters, and our eyes
 faile us even at hand (For who
 can understand his errours? Psal.
 19. 13.) And yet we take upon
 us to see into the closest of other
 mens

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mens breasts a great way off, and give Iudgement of them. Here I breake forth with *Chrysostome*: O man, looke diligently upon thine owne life, descend into thine owne conscience. Why dost thou see a Beholdest mote in thy Brothers eye, but perceivest not a beame in thine owne eye? Or how sayest thou to thy Brother, let me pull out the mote out of thine eye; and behold a huge beame, an horrible beame is in thine owne eye: Thou Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to pull out the mote which is in thy Brothers eye. *Matth.* 7. 3. and *Luk.* 6. 41. Thou that wast so quicke-sighted, saith hee, in anothers matters, as to marke even the smallest faults, how comes it to passe thou wast so negligent in thine owne, as to passe by even great faults. No otherwise then if one that lyeth sicke of a grievous Dropisie, or any other incurable disease, should altogether neglect this, and blame him which regardeth not a little swelling in any part of his body. If then it be evill,

not to discern ones owne sins, it is surely double or treble hurt to judge others, and carry a beame in his owne eye without trouble. Chry.

Tom. 5. orat. de provid. et Tom. 2. in 7. Math. Hom. 24. post init.)

But thus we are wont, this is our fashion : to over-slip our owne faults negligently, and to insult unadvisedly upon other mens. What dost thou, O rash Iudge? seeing thou canst safely trust neither thine owne cares, nor yet thine eyes ; nay if an Angell from Heaven declare unto thee what another hath done, neither so indeed canst thou alwaies give sentence against another, forasmuch as an Angell himselfe cannot fully discover the secrets of another mans heart, It is GOD onely, *The Lord that searcheth the heart, and tryeth the reins.* Jerem. 17. 10. To him onely are the intentions of all men clearly knowne. Whereas now it dependeth upon the intention how guilty or harmelesse every man is; what strange temerity is this we use, to remove GOD from his Tribunal,

Innocent

Tribunall, nay thrust him out, ^{Judgment} and place our selves therein ^{Seat} with incredible presumption : What strange temerity I say, is this, and how worthy of revengefull flames, to usurpe Gods peculiar right, and pronounce Sentence against any body at our pleasure. Hence is that vehement admonition of the Apostle *James*, *Hee which speaketh evill of his Brother, and judgeth his Brother, speaketh evill of the Law, and judgeth the Law. But who art thou that judgest another ?* Jam. 4. 11. 12.

And indeed this is as Barbarous and cruell an offence, as common and usuall. The whole world is troubled with this dead- ^{Sicke of} ly but sweet disease. It is pleasing and delightfull unto all for the most part, to bee upon whose backe they list with a lawlesse censure. Thus there appeareth scarce any vice more ordinary in this life, no grosser darkenesse over-whelmeth the mind of man in any course, greater ignorance no way. For we affirme doubtfull things for certaine, or if they be

Contrary to
all goodnes.

Unworthy

certaine, yet certainly they be-
long not to us ; or if they doe be-
long, we judge unknowne things
for apparant ; or againe if they
be apparant, yet with what mind
they are done, we know not, ne-
verthelesse we prosecute them as
if they were done quite amisse.
And many times we grow to that
presumption, that with most un-
just rashnes for one Traytour
Judas, we condemne all the A-
postles, and the whole Colledge
of Christ ; for some naughty Pre-
lates, all Arch-bishops and Bi-
shops ; for some exorbitant Schol-
lers, all scholasticall Societies ;
for some Priests that carry them-
selves ill, all Clergy men and
Ministers ; for some jarring Cou-
ples, all married people ; for
some loose Virgins and Wid-
dowes, all single life ; for some
dishonest Merchants all dealing
in wares ; for some base Citizens
and Trades-men, a whole City ;
for a few Senators or Consuls
that are not good, a whole Se-
nate ; for some discommendable
Princes, Kings, Emperours, all
degrees

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degrees of state. Alas we are too presumptuous in this case, and more rash then can bee spoken, Rash above measure which make it nothing to prevent the everlasting Iudge with our Iudgement. Christ will come to Iudge the world : whosoever commeth before him, is not Christ, but Antichrist. Magistrates are Gods Interpreters, and they, as divine Oracles, may not pronounce of any man, but what Gather they know by sure authority from God. If they doe otherwise, and follow their affections, Fancies they also shall incurre most severe Iudgement. Men, as men, are forbidden to Iudge.

God ordained in the old Law, that the Priest should not give Iudgement of the Leprosie, before the Seventh day. It required so great deliberation to find out a Was a matter of so great respect to resolve upon disease, which yet was beheld with the eyes. How then will God in his goodnes permit, that one man should Iudge anothers intention, which is manifest to no eye but Gods. The men of *Beelsheweesh* used no violence to

the Arke of the Covenant, but
 lookt a little too curiously into it.
 And yet they were grievously pu-
 nished for this their curiousnesse,
 which might have seemed of no
 regard, if not pious. *For there*
fell of the people fifty thousand,
and threescore and ten men at one
slaughter. 1 Sam. 6. 19. How
 much more close, I pray is mans
 heart, then that wodden Arke
 and yet thou, whosoever thou
 art, dost rashly dare to open that
 chest of God not onely with
 a curious eye, but also wicked
 Iudgement: and to set it abroad
 likewise to be gazed upon and
 derided by others. *Chrysostome*
 here as freely every way as fully.
If no other sin, saith he, were com-
mitted by us, there were cause over
and enough that we should bee cast
into Hell for this onely. Forasmuch
 as wee sit severe and most bitter
 Iudges in other mens faults, but see
 not the beames which stick in our
 owne eyes. Who search even the
 least matters that concerne us not
 so the quick, and spend the whole
 time of our life to Iudge others:
 from

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from which vice you can hardly find any Secular, or Spirituall man free. Tea, and although so sharpe a threatning counter-check it, for the Word of God defineth: With what judgement yee Iudge, yee shall be Iudged also your selves. Seeing therefore so great a punishment is appointed for this will, and in the meane time no pleasure or delight can be gotten thereby, as it useth in other sins, neverthelesse all have run themselves heedlesly and headlong under the yoke of this vice, as if they studied and strove a purpose, who should come first of all to this mischief. Chrys. Tom 5. l. 1. de conspectu cordis circa med.

Made a march among themselves

Therefore as Seneca very excellently adviseth, Suspition and conjecture must be removed out of the mind, as most deceivable enticements. Hee saluted me somewhat unkindly, he suddenly broke off the discourse, hee invited mee not to supper, his countenance seemed a little coy. Suspicion will never want matter to cavill at. There is need of simplicity, and

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a favourable construction of things. Let us beleeve nothing, but what shall be manifest and clearely obvious to the eyes: and as often as our suspicion shall appeare vaine, let us chide this our credulity. For this reproofe will bring us to a

Sen. l. 1. de
ira. c. 24.

course, not to beleeve easily. I adde, and not to Iudge rashly. Moreover they that conceive ill of all men, and take what/soever thou dost in the worst sense, are not unlike a cooping glasse used by Physicians, which is made onely for that end, to draw out corrupt blood. Thus these rash Iudges passe by all that is good, but if there be any thing worthy of blame, among the vertues of others, if there be any thing amisse which is not known they bring it, as they suppose, to light, they shamefully confound all vices and vertues in each others tearmes. A man of a lowly carriage, they call Sotte or dissembler; the simple honest, foole; the sober, too austere; the abstinent, dotish; one that is earnest against offenders, they tearme cruel; one that is given to dis-

cret

Lib.2 Intention. 439

creet quietnes, sluggard; the provident, they name loyterer and coward; the saving, they brand with the marke of covetousnes; the stout and magnanimous, is with them contentious; the silent is accounted for illiterate; the modest is defamed with the name of Mopas: But on the contrary they honour a flatterer for a friend, and iaterpret flattery, friendship; rashnes by them is set forth in the title of fortitude; madnesse is commended, under a colour of mirth; the fearefull is taken for wary; the prodigall, for liberall; the base and churlish for saving and frugall; the covetous beareth the name of industrious; the splenetick and furious, are made companions with the valorous; the ambitious and insolent, are reckoned among the generous; the fraudulent obtaine the grace of prudent, the proud of constant; the talkative and wanton of affable; the most unprofitable slow-backs, are translated like Gods amongst the lovers of peace. All things are

Familiar
Droanes

turned upside downe by such rash
 judgements as these, whereby we
 offer God great injury, for wee
 rudely arrogate that to our selves,
 which belongeth onely to the
 Tribunall of God. And even as
 it turneth to the notable mis-
 chiefe of the Common wealth,
 if every one take upon him the
 authority of a Iudge, to decide
 controversies, which arise among
 people at his owne pleasure. So it
 is extreame rashnes of any man,
 to usurpe, as he listeth, the office
 of Christ the Iudge, which hee
 hath nothing to doe with, to
 whom alone it thoroughly appea-
 reth, with what mind all things
 are done. *There is one Law giver
 and Iudge, who is able to save and
 to destroy. But who art thou that
 Iudgest another?* Thou hast a
 dead corpse at home, upon which
 thou mayest bestow thy teares,
 and yet thou goest to anothers
 house, to bewaile the dead there.
 O Wretch. Goe, then, and learne
 to spend thy nights, at home. First
 bewaile thine owne dead. The
 deepe night of ignorance over-
 whelmeth

*Il more, et noc
 ses, disce ma-
 nere Domi.
 v. Elegi.*

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whelmeth thee in discerning thine
owne matters, and dost thou pro-
mise thy selfe day in other mens ?
And what impudency is this
which yee use, O Christians *Doe*
ye take the person of God for a
shadow, and doe yee contend for
God? Job. 13. 8. And what more
dishonest rathnes can there bee,
then to ludge those hidden things,
such as the intention is, which
can never be fully knowne to any
man besides the Author? *For Owner*
what man knoweth the things of a
man, save the spirit of man which
is in him? 1 Cor. 2. 11. Nay ma-
ny things escape even the spirit of
man it selfe, which none but the
spirit of God perceiveth, where-
unto all the secrets of the hearts
are manifest. *Man looketh on the*
outward appearance, but God loo-
keth on the heart. 1 King. 16. 7.
One very fitly reclaimeth his *Franciscus*
companions eyes, which were *Asaph. So.*
sent too boldly into another *to. 10. 10.*
mans mind. As he was travelling,
he met a man by the way with a
pittifull countenance, and almost
naked. The holy man deeply
V 5 sighed

sighed at this spectacle, and was sorry that he had not a bountifull almes to bestow. But his companion : *Father*, saith hee, *why art thou so much grieved ? doth this man want cloaths, but perhaps hee is full of ill desires.* The other hereunto with an earnest looke : *Is it so Brother*, saith he, *that thou iudgest in this manner of others ? Give him thine owne Garment presently, and withall goe, and humbly kneele downe before him, and aske pardon for thy words. So thou shalt learne hereafter not to give such rash iudgements.* Excellently done : *The Lord looketh upon the heart, not man.*

Executeth
revenge

Since mans eye therefore cannot possibly reach to these deeper things, hee which judgeth rashly, inflicteth punishment upon men, not like man, but G O D. Whereof *Iob* complaining, *Wherefore*, saith he, *doe yee persecute me as God ?* *Iob.* 19. 22. Nay this punishment is not godly, but altogether devillish. For the Devell running upon *Iob* with an hasty censure. *Doth Iob*, saith he,

fear

Lib.2 *Intention.* 443

feare God for nought ? Job. 1. 9.

Behold, an unknowne suspicion indeed, and false and wicked judgement. For which cause God himselfe (as Gregory observeth) whereby he might restrain our unbridled rashnes in judging, would not pronounce sentence against the hainous and beastly crimes of the Sodomites, before he had examined all things. Every way to a Tittle, therefore, *I will goe downe, saith he, and see, whether they have done altogether according to the cry which is come unto me; and if not, I will know.*

Genes. 18. 21 In which forme of speaking God declared, that he calleth not any to account by relation, or light conjectures, but by full appearance of the matter. But we, not Gods, not Angels, nor yet blest, but most vaine Saints men, doe not modestly goe up into this Iudgement Seat, but lay hands impudently and leape into it; if any one resist, we thrust in by force, and possesse it. Thus we judge peremptorily of unknowne matters, confidently of uncertaine,

taine, plainly of ambiguous, arrogantly of many things that belong not to us, and in conclusion wickedly and unjustly of all. When wee are most favourable, we suspect the least thing that can be. Herein suspicion it self is judgment, but somewhat doubtful, & relying upon slight conjectures. But miserable inconveniences follow such a rash course of suspecting and judging. Whosoever thou art that judgest in this manner, bee assured that a far heavier judgement is ready to bee laid upon thee, not by men onely, but by God, For that thine owne sinnes may be the more diligently examined, saith *Chrysostome*, thou hast made a Law thy selfe first of all, by judging too severely of the things wherein thy Neighbour offended. *Bernard* also is a trusty Counsellour in this case: *Be thou* saith he, *as mild in other mens offences, as in thine owne, nor question any body more precisely then thy selfe: Iudge others so, as thou desirest to be judged. Thine owne Law bindeth thee, the judgement which*
show

Come upon
thee from

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thou layest upon others, thou shalt
beare thy selfe. Bern. de interior.
domo. c. 45. *With what judge-
ment yee judge yee shall bee judged.*
Marb. 7. 1. The *Pharisee* which
went together with the *Publican*
into the Temple, and contended
as it were in prayer, was over-
come and condemned, not be-
cause he had given thanks to
God for his benefits, but because
he judged the *Publicane* rashly,
taking him to be wicked, who in
repentance had before justified. Purged

And as this presumptuous judge-
ment did very much harme to
the *Pharisee* himselfe, so did it
none at all to the *Publican*. Thus
many times, saith *Austine*, the
rashnesse of judging hurte h no
man more, then the Iudge him-
self. *Aug. l. 2. de Serm. Domini. in* Abbas pe-
mont. c. 6. One said very fitly: ter.
There are some, that may hold their
peace, and not trouble their mouthes,
but because they are not quiet
within, and censure in heart, there-
fore their tongues run without cea-
sing, but they benefit no body, and
injure themselves very much. Pela-

gins. Libell. 10. n. 5 1. And it comes to passe ordinarily, that we fall into the same things our selves, which we condemned before in others, that at least by this meanes we may learne to be ashamed of our folly. So that old *Mecheres* (as *Cassian* reporteth) complaining against himselfe, said: *I have found fault with my Brethren in three things, and have grievously transgressed my selfe in the very same Cass. l. 5. Instit. c.*

Lynx-like he which is such a quick-sighted Iudge in other mens faults, is an Owle and a Mole in his owne. Hee pulleth out the least mote that sticks in anothers eye with great care, but is so far from casting the beame out of his owne, that he doth not so much as see it. This is the manner of rash judgement, to spare no bodie, to lay a censure on every one that comes in the way, to suspect the worst that can be of others, to search out and examine all mens intentions, not to know himselfe at all. Which *Gregory* de-

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deploring, *Fooles*, saith he, doe
judge so much the more earnestly of
others, as they are possessed with
greater ignorance in their owne
matters. (Greg. l. 14. Mor. c. 1.)
Most truly the Son of Sirach :
A foolish mans foot, saith hee, is
soone in his Neighbours house.
Eccles. 21. 25. because he runneth
in and searcheth his neighbours
houses, and looketh not to his
owne. Hereunto it agreeth very
well which one spake in times
past of the assemblies of the
Athenians : *Wise men and Learned*
propose matters, but fooles and ig-
norant men judge and determine.
The case is all one here : Modest
and prudent people doe indeed
observe many things, but al-
waies they repress and suspend
their judgement ; the foolish and
rash understand few things, and
without delay give Sentence upon
all. By this evident token, it is
very easie to distinguish men and
women of sober discretion from
fooles. And even as Bees, when
the weather is raynie, and stormy
cloudes hover in the aire, betake
them.

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themselves into their Hives to make honey: so men of a good mind, and no venemous mouth, descend into themselves, they live privately within, and make the honey of good thoughts, and fly not abroad at their perill, when as they see the world all over surrounded with tempestuous cloudes, just as the case requires: for what is involved with thicker cloudes, then the intention of mans heart? Wee heare the words, we see the actions, but the intentions lye hid, nor can any Lynx his eyes ever pierce into the same. Intention is the Iudge to try, whatsoever men doe. To those that are troubled with the Jaundies, and generall over-flowing of the Gall, all things seeme to be of a waxy and yellow colour, for the cure of this disease the hearbe *Salendine* is put under the sole of the foot. There is a Jaundise disease of the mind, which to all that are troubled with this disease, representeth all things not in their owne, but in a false colour. He
that

that desireth to be recovered, let him begin the cure at his feet, that is, at his affections. Let him beare a mind towards others not peevish, not obdurate, not disdainfull, not odious, not inhumane, not hostile; but rather gentle, courteous, facile, which may passe over all things with a milder interpretation, which hateth the sin, not the sinner, which saith: *His intention may bee otherwise, and better then his action: but has he done amisse? perhaps he hath already repented of his errour.* This is a very excellent kind of mercy, to shew ones selfe benevolent towards another, not so much by giving many things, as by Iudging nothing. They that drinke the juyce of *Ophiasa*, an herbe growing in *Æthiope*, imagine that they see Serpents, and I know not what terrible monsters. They that have swallowed the juyce of pride, ambition, envy, or hatred, will carpe at, and condemne all that they shall see or heare, they will admire and extoll themselves onely, being so precious

precious in their owne conceit, that they doubt not to say with the Pharisee: *I am not as other men.* Luk. 18. 19. A very cruell disease in this respect, that for the most part it despiseth all remedies.

And this is it which Saint Paul presseth so strongly, this same is it, from which hee so earnestly dissuadeth us, crying out? *Therefore judge not. judge not before the time, untill the Lord come, who will bring to light the hidden things of darknes, and will make manifest the counsels of the hearts.* 1 Cor. 4. 5

Why doe yee judge too hastily, the matter is still depending, and lyeth in the Iudges hands. Whilst yet every secret counsell of the hearts is lockt up in Gods Exchequer, whereinto no man can enter; the day of hearing is not yet, nor the witnesses yet produced, or the Causes pleaded. But let there be a time of giving Iudgment, yet this is not at your appointment, but Gods, *God will bring to light the hidden things of darknes.* In the meane time therefore, till the Iudge

Among
Gods Records

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Judge of all things come, forbear
your censures. Christ himselfe
uttereth the very same, with a
most earnest voyce: *Iudge not, and
yee shall not be Iudged; condemne
not, and yee shall not be condemned:
forgive, and yee shall bee forgiven.*
Therefore, *Iudge not*, consiter not
wrong of doubtfull words and
actions, neither aggravate small
offences, or make a common
speech of faults, although they
be certaine, or cast reproches up-
on good deeds, or say perempto-
rily of a delinquent that he will
never be good, for this vice of
judging rashly is most ordinary
with *Pharisees*, which pardon all
things in themselves, nothing in
others *Iudge not*, for whosoever is
a curious, severe, unjust censour of
other men, shall find such cen-
sours also of his owne life, as he
hath bin of other mens. *Iudge not*,
otherwise yee shall undergoe an
exact, severe, rigid Iudgement in
like manner at G O D S hands.
Iudge not, for God is so full of
kindnes, that he is ready to remu-
nerate this very *Negative will* of
yours

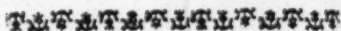
yours most liberally ; this shall be your reward , *Yee shall not be judged.* At the last day of all, the Iudge of the world will speake courteously to you, not as Malefactors to be cast into Hell, but as friends to be endowed with Heaven. A certaine Monke asked a question of *Ioseph* an Abbot, to this purpose : *I pray, good Father, what shall I doe ? I have no almes to bestow ; I endure so many troubles very hardly, what course therefore dost thou perswade mee to take ?* Hereunto *Ioseph* : *If thou be able,* saith he, *to dye none of these things, doe this at least, and Iudge no body, he hath done much, who-soever could performe this.* (*Pelagius e Graeco Libell. 10. n. 51.*) But how many are there which will not be able to doe this, although it be very easie : Against whom *Chrysostome* being worthily incensed, upon those words of the Lord, (*Iudge not*) discourseth in this manner : *If therefore not by one, but by all waies, as I may so say, and by all passages we run and make hast to take possession of Hell fire,*

fire, wee are justly condemned of wrong dealing on both sides alike, not onely for those things which doe seeme to require some labour and stay, whereinto we cast our selves headlong, but also for those which are easie, and have no necessity, nor any allurements, or pleasure in them. For wee are convinced by these small and easie things, that we offend through our owne negligence and idlenes, in those things also which seeme to be full of trouble. For tell me what paines is in that, that thou shouldst not judge another, nor examine other mens faults, nor condemne the neighbour? Nay rather in examining and searching out other mens offences there is great labour, and exceeding difficulty, to judge of anothers mind. But who that heareth this, will be brought to beleieve in any time, that whereas we may keepe the commandment without paines, we strive and take paines that we may break it. If we should offend by idlenes and neglect, they might perhaps be some way excused, which were not able to take paines. But where men
take

ake paines to offend, and endeavour, and earnestnes is used, to transgresse the commandement, who is it, that can hope to bee forgiven for this wickednes? For this is to contend against him which made the Statute, and to offer violence to his Lawes. Chrys. Tom. 3. l de compunct. cordis, circa med. Out of the matter thus debated by Chrysostome, it appeareth how that rashnes of judging is therefore reckoned among the more heinous sort of sins, because it wilfully over-throwes a Law which is most easie to be observed. Who soever hath obtained that onely desire of himselfe, *I will not Iudge*, hath fulfilled the Law before hand. But if such a licentious humour of Iudging doe provoke thee, here I pray the same Chrysostome counselling thee excellently in these words: *Wilt thou judge; judge thine owne matters. No man accuseth thee, if thou condemne thy selfe: but hee accuseth if thou judge not; he accuseth, if thou reprove not thy selfe, he accuseth thee of frozen ignorance. See*

thou

thou any one to be angry, to be in a rage, or to commit any other horrible or unfitting thing? presently also doe thou call to mind what thine owne case likewise is, and by this meanes thou wilt not so much condemne him, and wilt free thy selfe from a number of sins. If we order our lives in this manner, if we carry them thus, if we condemne our owne selves, we shall perhaps not *Lightly* commit many sins, but shall perform many good and excellent matters, if we be mild and sober. Chrys. Hom. 21. fine in Ep. ad Hebr. These things concerning rash judgment, were necessarily to be inserted among the rest. And it is in a manner certaine, that how much the lesse one examineth his own, so much the more earnestly he judgeth other mens intention, but to his owne hurt, which for the most part is so much the greater, as it is lesse felt.



CHAP. VIII.

*What the practise of a Right
Intention is.*

All one

Highly de-
serving

M*Athematicians* doe account the round Figure most perfect of all, the end and beginning whereof are both the same. The worthiest Actions of men are they, which properly have both one beginning and end, that is God, and his honour. He which doeth invest all his actions with such pure and candid sincerity of heart, never but behaves himself in a deserving manner, and it is very easie for such a man as this to gaine more true happines in one day, then another can in a whole yeare. Truly those things that we offer to God (as *Salvian* speaketh) are respected not according to the riches, but the affection. This is it which that Divine said notably : *phil. Bosq. par. 2. Acad. conc. 14. n. 1.* That Christians

Christians obtaine Heaven not by Verbes; but by Adverbes, seeing it is not so much to be regarded, that the action be good, as that it be well done: and indeed to fast onely, or to pray, and give almes, or to execute any other worthy matter, doth not procure Heaven, but to fast rightly, to pray well, to give almes after a godly sort, to doe all things religiously: there is need of a double portion of *Eliahs* Spirit; of two Oxen to carry the Arke, of two young pigeons to make a compleat Sacrifice, that is to say, of a good worke, and a good intention. Furthermore it remaineth to expresse, that which is chiefly to be observed in matters concerning the Soule and salvation, namely that we should not take care so much, by what meanes we may understand wholesome Precepts and commit them to memory, as which way wee may bring the things wee heare to effect, and learne them in that manner, that those which were words, may become deeds, and that wee may

make actuall prooffe of our learning, (*Sen. Epist. 20. initio*) The Christian Law teacheth to doe, not to say. Now therefore let us dispatch this, and declare how intention is to bee coupled as it ought indeed, with severall actions.

At the happy returne of the Day.

Therefore let us take our beginning at the Morning Spring. Let our first cogitation of all every day have recourse to GOD. Excellently *Laurentius Iustinian*: Let the first word, *saieth hee*, the first thought, the first desire sound forth the divine praise, and bequeath it selte thereunto with a sincere heart, *Laur. Iust. l. de discipl. c. 10.* And if we require words, they may be these. O my most loving God, I devote all the actions of this day unto thee, for thy honour and glory, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Wee may adde. O good Iesu, I beseech thee by thy passion, preserve mee
this

this day from all wicked intention
 And let the beginning of thy rest
 be the very same. For we cannot
 be ignorant without offence, that
 the Divell is most busie in this
 first part of the day and night,
 considering the old Deceiver doth
 what hee can, that hee may
 sweetly take up a mans mind be-
 tweene sleeping and waking with
 evill imaginations, and sowe in
 him the seeds either of envy, or
 lust, or impatience, which by
 this meanes will grow up might-
 ily all the day after. This Or-
 cian Foxe knowes very well, that
 he hath dispatched helse his busi-
 nesse, when hee beginneth so
 handomely. Therefore we must
 watch as at the entrance of the
 day, so likewise at the end, for
 the Divell hath all the night be-
 side at his pleasure, if he make the
 first part of the night his owne.
 At these times therefore especi-
 ally the mind must be armed with
 chaste cogitations, least the enemy
 be found to have over come it,
 before hee was perceived to lay
 siege to it.

For every houre.

It is a most profitable exercise indeed, and of great moment, to commend ones selfe every houre to God, and his gracious protection, to thinke upon the end of his life, and so to revive a Right Intention. For which end it will be very convenient, every houre with a fervent affection to repeat the Lords Prayer, or some other sweet ejaculation of holy men exemplified in Divine Scripture. For indeed how can God of his abundant goodnes but grant that man a happy end of his life, which hath desired the same diverse yeares every houre? True it is, GOD, who is no mans Debtor, can most justly deny this, if it be his pleasure, although one had requested the same every houre for a thousand yeares together. But, *Thinke yee of the Lord with a good heart*, or as some read it, *in goodnes*. *Wisd. 1. 1. Your heavenly Father shall give the holy Spirit to them that aske him. Luk. 11. 13. All things, whatsoever we shall*

Lib.2 *Intention.* 461

shall aske in Prayer, beleeving, we shall receive *Mat. 21. 22.* He therefore that will obtaine true happines at the last houre of his life, let him earnestly beg the same of God every houre. To promote this most commodious piety, he shall doe very well, whosoever to that before sh^{ll} adjoyne these three short Petitions. *Blessed be God for ever. Have mercy upon me O God, according to thy great compassion. O my Lord, and my God, I offer my selfe unto thee, with respect to thy good pleasure in every thing.* This therefore is to be added, because the study of a good intention is then especially renewed, when a man committeth himselfe all wholly to the pleasure of God. *Lodovicus Blofius* testifieth, that a holy Virgin being excited hereunto by inspiration, pronounced these words three hundred threescore and five times together: *Not mine, but thy will bee done, O most loving Iesu.* *Blof. Monit. spirit. c. 11.* This may be imitated of every man, and that with praise, as the same *Blofius* excellently:

Rightly

Saint Gertrudo

lently : There is, saith he, no better prayer, then for a man to aske, that the good pleasure of G O D may be fulfilled, both in himselfe, and in all others In *Instit Spirit. c. 8.* Who so useth no such exercise as this, with him houres and dayes run on, with him weekes and moneths, and yeares passe away, wherein there is seldome any remembrance of God, scarce is God ever thought upon, and but very slenderly, which is not onely an unchristian, and inhumane thing, but also brutish. But if any man would willingly square all his actions by a generall intention, as it were by a rule, this brief forme we give him of the best intention. *O my most gracious God, I entirely desire to conforme my selfe and all that belongs to mee, to thy most holy Will in all thinge.* This one comprehendeth all good intentions whatsoever, nor is there any thing that sooner bringeth a man to true tranquillity and happiness, then in all things to will the same that God willeth. Whosoever commeth to this perfection,

is

Patterne

Lib.2 Intention. 439

is above all dangers, and in the next place to Heaven.

Before prayer either private, or publicke, examination of Conscience, Communion.

He which is about to pray, let him determine thus in his mind.

1. I will pray, that I may honour, worship, and magnifie God.
 2. That I may please God, and offer a gratefull Sacrifice unto him, and so keepe my selfe in his favour.
 3. That I may give my God thanks, for his liberall and and innumerable benefits towards me.
 4. That I shay shew contrition for mine offences.
 5. That I may crave such things as are necessary both for body, and soule; strength, health, right understanding of mind, the knowledge of my selfe.
 6. That I may obtaine increase of vertue in this life, and of glory in that which is to come.
 7. That I may unite my will more and more with the Will of God.
- He which shall prepare himselfe thus seriously to prayer, shall

Procure

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Procure

not pray in vaine. *Blossus* commendeth this short Prayer to be said by a Minister before divine Service, which may very well accord with the devotion of all men. *Lord Iesu, for thy honour sake I humbly desire to obey, and serve thee faithfully, and sincerely to praise thee, without thee I can doe nothing, as fitt me by thy grace.* He that is about to examine his conscience, let him say thus before hand

Use these
premisses

1. I will call my conscience to account, that I may learne to know my selfe. 2. That I may obtaine purity of conscience. 3. That I may the more diligently avoid such often relapses into former crimes. 4. That I may continue in favour with God, and thereby have my doings accepted. 5. That by this meanes I may prepare my selfe to make Confession of my sins. *Hee that loveth purenesse of heart, for the grace of his lips, the King shall be his friend.* Prov. 22. 11. *He which is about to confesse his sins, let him advise thus with himselfe.* 1. I stedfastly purpose to lay open my mind fully. 2. I will

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will shew submission by accusing my selfe. 3. I have a longing to returne into favour with God. 4. I would faine be freed from the filthy burden of my sins. 5. I desire to obtaine tranquillity of conscience, and a more fervent spirit in holy duties. He that is about to receive the Sacrament of the *Eucharist* Lords Supper, let him meditate *ristian* upon these things. 1. I will approach to this heavenly Banquet, that I may sic up the remembrance of the Lords passion within me, as Christ himselfe commanded : *Doe this in remembrance of me. Luk. 22. 19.* 2. That I may bee partaker of so great a Mystery, wherein I firmly beleeve, that the Body and Bloud of Christ is received verily and indeed of the faithfull. 3. That I may be very nearely knit to my Christ in the bond of love. 4. That I may arme my selfe against all the temptations and treacheries of the Divell. 5. That I may truly become most humble and obedient to God. 6. That I may obtaine all manner of grace, and

increase of all vertues, especially of
humility, patience, and charity.

*Before any vertuous Action
whatsoever.*

He that is about to doe a good
turne for another, especially that
hath not so well deserved, let him
consider thus with himselfe. 1. I
will performe this kindnesse O
God, for this man, in respect of
the singular love which I beare to
thee, and that I may imitate thee
my Lord to the uttermost of my
power, which wast most kind to
all, even thine enemies. 2. That
I may grow in favour with thee
here, and attaine thy promise of
glory hereafter. 3. That I may
be obedient unto thee, which hast
so much commended, and com-
manded mee to use Charity to-
wards all, even mine enemies.
He which is about to give almes,
let him make these his ends. 1. I
will deale bountifully with the
poore, for the greater glory of
God, that I may shew my selfe
thankfull for all his benefits.
2. That I may doe to others, that
which

Lib.2 *Intention.* 443

which I desire should be done to me, and that I may procure the benefit of the needy, and embrace them with Christian charity.

3, That the most just Iudge of the world may have mercy also upon me, forasmuch as hee himselfe hath promised mercy to the mercifull. Moreover it is very expedient to direct one and the same action to God with diverse intentions, for this gives a wonderfull improvement to the love of God. For when the Acts bee multiplied, the habit is increased. But now a Right Intention is the act of love, the acts of love therefore being multiplied, needs must love it selfe be marvellously augmented. Now that we may have more intentions as were in a readines, of all things which we doe for the honour of Almighty God, we will set a patterne underneath, whereunto we may conforme all other actions. Let this be for example. Is there any that would keepe fasting dayes, besides those that are commanded by the Law, now then that he may make this abstinence.

abstinence from meat the better liked of God, let him use this short prayer before. O my most loving God, I devote this fast unto thee. 1. For thy glory, and the honour of Iesus Christ crucified. 2. So now I have determined to fast for love to thee. 3. And that I may become more acceptable to thee. 4. And may give thee more worthy thanks for thy innumerable benefits towards me. 5. and that I may the sooner obtaine those vertues which are necessary for me in this life. 6. That I may expresse the greater sorrow for my sins. 7. That I may refrain the immoderate desire of meat and drinke. 8. That I may preserve Chastity befitting my estate, undefiled. 9. That I may follow the steps of my Lord Christ, who fasted, that he might be an example to me. O my God, I offer unto thee this fasting, all my afflictions and miseries, and whatsoever I have suffered or shall suffer hereafter in body or in mind, together with all my doings in every respect, as well thoughts, as words and deeds, to thy honour, through the merits of
of

Lib. 2. *Intention.* 469

of Christ Iesus my Lord, who liveth
and reigneth with thee world with-
out end. Amen At times of fasting
enjoynd by the Church, or our
superiours in any publique respect,
to those mentioned before, may
be added this tenth intention.

*That I may obey my superiours, and
fulfill the Lawes of the Church.*

This same brieft prayer, with a
little alteration, may be used be-
fore any other vertuous actions
whatsoever. And that wee may

give a speciall instance of this
matter: There is some man per-
haps, which would exercise an

Heroicall act, as they call it, a
generous, difficult, painefull act,

and approve his chastity to God,

let him put forth this brief prayer *He shall*

as it were a Buckler, *O most un-
defiled Iesus, I resolve with thy*

*grace to keepe my chastity inviola-
ble, and to resist all the blandish-*

*ments of the flesh to the uttermost
of my power. 1. That the greater*

*honour may accrue thereby to thy
most holy name. 2. That I may*

*please thee more and more, and serve
thee the more exactly. 3. That I*

may

may enjoy the sweet society of so many holy Virgins, so many other most chaste persons, and of so many most pure Angels, and so prepare my selfe for a more plentiful measure of thy gifts and graces. 4. That I may repress the unbridled motions of lust, and all petulancy of the flesh, and so may avoyd my former offences. 5. That I may obtaine that singular, heavenly, eternall reward promised to all that live chaste. Moreover there is some man, which hath to doe with fretfull, stiffe-necked, refractory people, that therefore he may digest all contumely of words with Christian submission and gentlenes, let him arme himselfe before with these intentions, and oppose these brieft prayer. O most mild Iesu, I utterly detest anger, and all bitterness of words, and desire to deale gently and favourably with all men. 1. That I may amplify thy glory. 2. That I may imitate thee my Master, which commendest this in a speciall manner to all thy Disciples: Learne of me, for I am mecke and lowly in heart. Mar.

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11. 29. 3. *That I may be a good example to all men, may hurt no body, nor provoke any to anger or impatience.* 4. *That I may preserve tranquillity of mind in my selfe, and with others friendship and peace.* 5. *That at the last houre of my life I may find thee the more favourable Iudge.* 6. *That I may have thee my Lord for a Surety and Debtor, who hast made thy promise to the lowly. Blessed are the mecke, for they shall inherite the Land. Mat. 5 4. Namely that blessed land of the living.* 7. *That I may be advanced to the highest happiness, I will gladly submit my selfe to all men, forasmuch as I know it to be most certaine: He that humbleth himselfe, shall bee exalted. Mat. 23. 12. There is some man, which may have a froward, severe, cruell Master, or Mistris like him, or yet diverse not so much Masters as Kings, or civill Tyrants in a sort. That therefore hee may endure this proud and even imperious Master with a generous obedience, hee constraineth himselfe to submission,*

sion, with these intentions : O my God, I bequeath my will unto thee, and determine to yeeld respect to all those unto whom I am obliged, readily, truly, sincerely. 1. That while I serve man obediently, I may doe according to thy will and commandements, for I know by whom it is said to me : *He which beareth you, beareth me, and hee which despiseth you, despiseth me. Luk. 10. 16.* 2. That I may avoyd so many evils ready to fall upon the undutifull and rebellious, for I know that also, who said : *Let every soule be subject to the higher powers, for there is no power but of God. The powers that be, are ordained of God. Therefore he which resisteth resisteth the ordinance of God : and they that resist shall receive to themselves damnation. Rom. 13. 1, 2.* 3. That I may triumph in the victory set before me, for neither am I ignorant of this injunction : *Servants, obey your Masters, with all feare, not onely the good and gentle, but also the froward. For this is thank-worthy,*

Rejoyce
it selfe

O *why if I was for confidence to- ward God endure griefe, suffering wrongfully.* 1. *Per.* 2. 18. 4. That I may not swarre from the foot- steps of my Lord and Saviour, who for me *Was made obedient to the death, even the death of the Crosse* Philip. 2. 9. 5. That I may enjoy the great reward promised to obedience, for I know how much God esteemeth this one vertue, *For obedience is better then sacrifice.* 1 King. 15. 22. *And an obedient man shall speake for the victory.* Prov. 21. 28

There is some one moreover which may find the flesh refractory. That therefore he may tame this wild beast, and make it *Keepe it* come at a call, hee sets upon it a bay with sundry kind of Stratagems. One while he beguileth it of meat, another while hee oppresseth it with thirst, now hee altereth his daintier Diet into courses, then he teacheth it to endure hunger at a Table full of good cheare. One while hee perplexeth it with watchings, another while he vexeth it with labours and studies ;
now

now he wearieſh it with trouble. ſome journeys, (either for the compoſing of differences, or other pious endeavours for vicinity ſake,) and laſtly he expoſeth it to many other rigorous exerciſes fitting his condition, to cut off idleneſſe and exceſſe: that all theſe things may be both pleaſing to God, and whoſome for his ſoule, hee ſtirrs himſelfe up with the induſtry of theſe intentions. This myrthe of repentance gathered from thy Croſſe, my good Ieſus I preſent unto thee, this violence I will offer to my ſelfe. 1. That I may dilate thine honour. 2. That I may encrease thy love toward me. 3. That I may ſuppreſſe the wicked rebellion of the fleſh. 4. That I may condemne and take revenge of my ſelfe in a pious manner.

For the right enduring of labours, or troubles likewise.

He which is going to worke, or in hand with any buſineſſe whatſoever, let him uſe theſe conſiderations. 1. This buſineſſe O God I offer

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offer unto thee for thy honour,
which I will performe with care,
diligently, faithfully, and exactly.
2. That I may sustain my life to be
bestowed in thy service. 3. That
I may inure my selfe to obedience
(if the labour be prescribed or
commanded) 4. That I may
show charity to others (if the bu-
sinesse will profit others also.)
5. That I may apply my mind to
submission (if the worke be base
and ignoble.) 6. That I may
learne patience (if the matter be
troublesome, difficult, and of un-
certaine event.) 7. That with la-
bour I may breake and over-ma-
ster the flesh, which is prone to
sloth and wantonnes. When ad-
versity commeth upon us, when
troubles, perplexities, difficulties,
afflictions, heavines oppresse us,
when any thing happeneth that is
grievous & hard to be borne then
especially let a *Right Intention*
rouze it selfe. And forasmuch as
there is scarce any man but hath
an hundred occasions even in one
day to exercise his patience, hee
must have a most exact care of
this,

this, that all things be borne with such an intention as is fit. You may find a great many, which sustaine the losse both of health, and meanes, and credit, and good name; which are sick, poore, despised, but because they suffer nothing quietly, nothing patiently, nothing but in a stubborne manner, because they beare all things no otherwise, then because they are constrained to beare them, being never but impatient and complayning, therefore they deserve nothing but paines and punishment due to untoward people. For that which God sends unto them for a Medicine, this they turne into poyson. In this case therefore let a right intention doe her endeavour, that what men must needs beare, may be borne with profit and advantage, and a vertue may be made of necessity. As often therefore as things fall out inconvenient and harsh, grievous miserable, troublesome, he which will not be hurt, let him arme himselfe with these intentions. 1. This, whatsoever it be, my God,

God, I will patiently suffer, that I may conforme my will to thy most holy pleasure, forasmuch as I know certainly, that this is sent upon me by thee, for my good. 2. This, Lord Iesus, I will willingly endure, for love of thee, and that I may cleave close to thy foot-steps, which have shewed me the way before. 3. I will both receive and suffer all afflictions gladly, that I may bee corrected for my former wicked life, and reape Gods favour, and the reward of glory hereafter. It is the greatest art, to bee able to *bear all kind of evils well*. And this learned patience is withall the greatest advantage.

*Before a man change his state
to the Ministry, or any Ecclesi-
asticall function.*

There arose a controversie in times, amongst learned and religious men, what Order of all was the strictest? Some delivered one thing concerning this question, and some another. They concluded that the rigid Brethren of
Saint

Rigid
Strict

Saint Bruno, these of St. Francis his Order, the other that others liv'd the most austere life of all. At length one of them when he had heard all their opinions. Sir, by your favour, saith he, let me tell you : that for your learning yee have judged not amisse, but very ill for your experience : There is not an Order in all the world of a more strict obligation, then Marriage is : and that he began to confirme by diverse arguments. This man seemeth to have spoken most truly of all, and especially if Matrimony be contracted not with that intention as is fit. He which taketh either Queene Mony, or Lady Beauty, or Madam Nobility for his Wife, involveth himself in a world of miseries, he bringeth himself indeed into Order, but a most cruell one : He marieth a Wife, but he selleth his liberty. Thus God useth very often to punish a corrupt intention (experience speaketh) that hee which sought for pleasures and riches with a perverse intention, should find perpetuall brawling and dissensions.

sentions. Alas, what misery like to this, then for a man so often to utter this confession against his will. I can neither live with thee, nor without thee. *Nec possum tecum vivere, nec sine te.* Such a Marriage as this perplexed with Civill warres, thou maist not un-
 fity tearme a lively Portraict of Hell, *Where no order but eternall*
horour doth inhabit. Job 10. 22. *Estypen.*
 Looke therefore you that thinke upon Wedlock, that yee undertake it with a very good intention. You must not marry pedigree onely, nor onely beauty, or mony, good and upright manners are to be sought for. But especially we must take heed of that, that the match be not unequall. For this in-parity cannot choose but be the Seminary of discord. Before all things the intention of both man and wife ought to be right, that they come not together as *Achab* and *Iezabel*, but as *Tobias* and *Sara*, as *Ioachim* and *Susanna*. For they which take Marriage upon them in that manner that they shut out God from them and from their thoughts,
 and

and so addict themselves to their owne lust, like to Horse and Mule which have no understanding, the evill Spirit hath power over them, Tob. 6. 17. According to Saint Ieroms Translation. Therefore let not a mutuall consent be plighted in Marriage, before a right intent. Tobias giveth us this brief forme of the same intention: O Lord, thou knowest, that I take a Wife not for concupiscence, but only for love of posterity, wherein thy name may be blessed for evermore. Tob. 8. 9. according to St. Ierom. But I turne me unto Clergy men. Here I would have sighes and groanes to speake for me, Alas, I am affraid, least happily there be found some, which come into the Ministry, not that they may obtaine an holy Office, but more liberall maintenance, that they may get all manner of provision, that they may furnish their Kitchen, that they may fill their Coffers, I passe by worse things, which yet a naughty intention is wont to suggest in wrong manner, even then when we are setting

ring upon the honestest courses. It is an old, but just complaint of the Priests. *Malachi* in Gods stead cryes out : *Who is there even among you that would shut the doores for nought ? neither doe yee kindle fire upon mine Altar for nought. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands. Malach. 1. 10.* Even as if he had said, although I would not have the paines of my Ministers to bee without wages wherewith they may maintaine themselves, yet I will not that they execute their Office, especially for so base an end. Let them looke to my service principally, and let them account their owne benefit, for an addition. Hereby it appeareth that it is a deadly offence, to performe Divine Offices, and duties of this sort, chiefly with that intention, that they may not lose their yearly profits and revenews. O Clergy-men (I appeale to you whomsoever an unsound intention puts upon this course) this is to bee quite out of the way to Heaven,

Y

and

Tread

and to offend not in one thing, but in all. If you will needs goe on in this way, yee goe the ready way to Hell, therefore choose another path, or change your naughty intention. To goe this way, and with this mind, is to come to destruction. Whosoever therefore is desirous of a benefice, let him seeke not his owne honour, but Gods with a sincere intention, let him be ready not to sheare or slay the Sheep, but to feed them, let him thinke not upon a better living, but an holier life. Wherefore O Ministers and spirituall men, consider, take heed; the busines of eternall salvation is not to bee undertaken with a blind desire. There can be no holy Guide hereunto, but onely a right, sincere, pure intention. Whosoever commeth to a spirituall Office, or promotion with any other Conduct or companion, then this good intention, must either returne hence to his former state of life, or here certainly he shall perish.

CHAP. 9.

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CHAP. IX.

*What the signes of a Right Intention are.*

**T**He common People of *Israel* were for a great part rude and churlish, and of such a dull understanding, that they would very hardly beleeeve, what they did not see with their eyes. That therefore they might behold with their owne eyes most apparantly, what an evill and misguided intention is, it was Gods Will, that the *Manna* which by direction they gathered for the Sabbath, should be preserved whole, fresh, and incorrupted, but that which they gathered against the Law for other dayes also, being either vitiously provident, or weary of taking the same paines againe, it was all presently corrupted, and began to swarme with wormes. Here neither the place, nor the Vessell wherein this heavenly aliment was kept, nor the *Manna* it selfe was in fault, but onely the evill,

and naughty intention, refusing to be obedient to the Law.

This God did set before the *Israelites* eyes in that manner, as if he had proclaimed from Heaven: Behold yee at length O uncivill people; what the will in man can doe, what it is to be ready to obey or not, what a good or evill intention bringeth forth? these wormes are witnesses of your rebellion, these fruits your head-strong will, and perverse intention produceth. Looke upon these things with your eyes, handle them with your hands yee unbelievers. God dealeth with *Christians* after so many sermons of his Son, in another manner: he proposeth the signes of a good and evill intention to them also, but more secret ones, and not to be discerned so much with the eyes as with the mind. If a man consider the eyes of the body he shall find them to be of a very prating disposition, though they cannot speake, for by their prating they commonly betray their Master, inasmuch as it is very easie to perceive

Without  
voice

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perceive health and sickness, mirth and sorrow, hatred and love by the eyes : the eyes divulge these hidden affections. An Hogge, for his inwards, being most like a man, bewrayeth his sickness to the beholder by his tongue and eyes. If we should give judgement how sound a mans action is, we must examine his inward eye, the intention : *If thine eye be single, thy whole body shall bee full of light.* Behold, men learne by the eye, what to pronounce of the whole body. But as it is no cunning to know, that a Disease is perceived Sicknes by the eyes, unlesse it be knowne withall by what signes and symptoms it may be discovered. So it is not sufficient to know that uprightness of life is gathered by the intention, unlesse we know withall what be the signes and tokens of an upright intention, whereof we are now to treat. Therefore that every man may trust himselfe, and beleve that he goeth the right way, we will reckon up *Twelve Signes* in order whereby it shall be easie for every one to judge of his owne intention. X3 The

*The first Signe of a good  
Intention.*

Not easily to be troubled, not heedlessly or hastily to set upon any thing. Their wit is not good, which goe about businesses with an inconsiderate lightnes, which doe all things with violence, and come not on by degrees, but are fiercely hurried upon matters; they fume, they throw their hands and feet about, they pant for feare, as if there would be no time left to gaine their purposes: they run about in a rage, as though they would dispatch all things at first dash. What need is there of this fuming and fretting? Make

*Festina lente:* slow hast, my friend. There is need of counsell, not force, as *Quintus Curtius* warneth; Hee which runs so fiercely at first, quickly gives over: he that travelleth with a gentle, and stayd pace, goes forward still, and is lesse wearied. *Hee that hasteth with his feet, slanceth. Prov. 19. 2.* That saying of the Ancient must be taken for a rule: *Bee thou a*

*Snake*

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*Snail in thy advice, an Eagle in thy doings.* Therefore at the beginning we must walke for the most part pleasantly, untill such time as strength encrease by our very going. Wee know the words which are taught in the imitation of Christ: *That a man should not bee importunate in doing.* Imit. Christ. l. 3. c. 30. And let thy actions bee swayed by thee. Hee which is of a sincere intention, even in the most troublesome businesses, converseth thus in his mind: *God hath committed these businesses to my care, as he will also give time and grace to accomplish them. I labour for God and his honour, and I doe what lyeth in my power: God in his goodnesse will supply the rest.* Therefore as the very Poets instruct: *permitto Divis cetera. I leave the rest to God.* Horat. l. 1. carm. ad Taliarch.

2. *Signe of a Good Intention.*

In every matter to be so affected as if one should demand, to what purpose are these things? hee

should answer with all readines,  
For the greater glory of GOD.  
Why are those things? For this  
very end: why the other? for the  
very same. As a Traveller being  
asked whither he takes his way,  
answereth without delay, To *In-*  
*golstad*, or *Vienna*, or to *Prague*,  
or *Rome*. And if hee understand  
himselfe to be never so little out  
of his Journey, returneth as soone  
as can be into the Kings High-  
way. He which determineth to  
walke abroad onely for recreati-  
on sake, many times carrieth nei-  
ther bread; nor mony with him,  
for indeed it is not his mind to  
turne into any place of repast. But  
they which are to goe a long  
Journey, take either mony for the  
way, or victuals, as men com-  
monly use from a Country Town,  
and as soone as the belly begins  
to grumble, and the empty bulke  
to complaine, they draw their  
provision out of their Scrip, and  
cheare up their barking stomack.  
Even so a man of Right Intenti-  
on, which never but remembreth  
himselfe to be in a Pilgrim state,  
when



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when he is wearied with travaile,  
and begins to feele the troubles of  
this life more heavily, presently  
renewing a Right Intention with  
himselſe: And for whom doe I  
theſe things, ſaith he, for whom  
doe I labour, for whom doe I read  
and write, for whom die I ſtand  
and run? Is it not for God? doe I  
not endure all theſe things for Gods  
ſake? Therefore bee gone ſaine  
heart, be gone wearines; be gone  
eafe and idleneſſe, get thee farre e-  
nough impatience, bee packing yee  
miſchievous compaſions. If all theſe  
things be done for God, as it is  
meet they ſhould bee done for him  
only, therefore I will patiently,  
and readily, and willingly both die,  
and endure theſe things every one.  
Thus I goe forward, for thee Lord;  
all things are both eaſie and plea-  
ſant to me, O Lord, for thy ſake.  
They die otherwiſe which leade  
their lives like a walking for recre-  
ation, which carry neither viſuals  
nor mony with them; they want  
both a ſerious and ſincere intention:  
ſilly men, prone to all kind of entice-  
ments, whoſe ſoule was given them

for Salt. Their course of life, is to walke for recreation sake, whither their feet carry them, whither their affections run before. Not so those true Travellers, which have both victuals, and mony, not onely a serious, but also a sincere intention.

### 3. Signe of a Good Intention.

Not to be vexed, nor disturbed in thoughts about doing matters, which may call a man away from prayer, from the care of conscience, from the remembrance of God. He which is of a sincere intention, bends himselfe to this, that he may doe according to his strength and ability. *Chrysostome* observeth, that he was as much commended of the good man in the Gospell, which received two Talents, as he that received five. *Chrys. Hom. 41. in Gen.* But thou wilt say perhaps : Why was like honour given to both of them ? Because there was like diligence in both, although about an unlike summe of mony. This falleth out very often, that two employ their  
gaines

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paines in the same matter, but altogether with unequall effect, one being far exceeded by the other. Yet may it come to passe, that both of them hath gained an equal reward with God howsoever, who respecteth not of what kind the worke is, as from what kind of endeavour and industry it proceedeth. There be some that excell in strength, or wit, or understanding, and those things which are exceeding hard to others, they doe as it were in sport. Others againe there bee, which either have sorry strength, or an unhappy, grosse, and dull apprehension, these although they sweat, and try all their force, and spend all their endeavour in a busines, yet at length a homely Pitcher comes forth, a worke without all grace and beauty. And whether of these are worthy of the greater reward? many times those, whose worke as it were too devoid of skill, is despised of all men. Gods Iudgements are exceeding different from mans. And this may worthily cut off the wings of their pride,

Put in  
courage

Crossenes

pride; which excell in quicknes of wit, or have the graces assisting them in all things; and advance the other, and adde courage to them, seeing it is a thing of no moment to please the eyes of men, but exceeding great to please Gods. Worthily *Thomas of Kempis*: If God, saith he, were alwaies the very intention of our desire, we should not be so easily troubled for the thwarting of our senses. *Kemp. l. 1. c. 14. n. 1.*

#### 4. Signe.

After the  
finishing  
of a work

When a Worke is finished, not to run about, and keepe a fishing after other mens Iudgements. There be some which like Stage-players, when they have Acted their parts enquire, How did we please? doth no body applaud us? So these are wont to enquire; What doe great men thinke of me, and my worke? have I given satisfaction, what have I pleased them? why doe they not speake? An evident signe of a corrupt inspeption. For he which is of a sincere

Lib. 2. *Intention.* 493

cere intention, saith thus with himselfe: *I know whom I have beleevd, and I am perswaded that he is able to keepe that which I have committed unto him against that day.* 2. Tim. 1. 12. I truly have done what I was able, and that with a sincere mind for the divine honour: whether commendation follow after or not, all is one to me, I know how easie it is for one that is willing in earnest to serve and please God.

*There was one that found a Jewel-ring of very great worth, which carrying presently to the next Shoemaker: Tell me I pray, quoth he, good Sir, at what price doe you esteeme this Ring with the stone in it? The Cobler, which had more skill in a piece of Leather then in Gold and Jewellis: The curious shew, saith he, may perchance make it richly worth three Florens. Which I pray was the veriest foole of these two, whether he that asked the question of such a one, or he that returned such an answer? Surely he that found the Ring in my conceit won the fooles hauble, which*  
carried

carried a Jewell to bee prized, to a Iudge that had no skill at all in Jewells. Deeds performed with a good intention, are Jewells, of an invaluable price : but why doe wee aske mens eares and eyes concerning them ? these know lesse how to esteeme of them, then a Cobler of Diamonds ; especially seeing the intention, which gaineth worth to the deed, can never bee thoroughly knowne to any man. A Nut-shell and the Sky, a drop and the Ocean, a little stone and the whole earth, admit of no reasonable comparison one with the other : much lesse that which is done with a good intention, suffers it selfe to bee compared with that which is done with an evill one. And how then can eyes be Iudges in this case ? why doe wee foolishly contend before them about the dignity of our Pearles ? It is God onely which knowes how to value them, we must leave all to his judgement, to his wee must stand. By men vertues and vices are esteemed for the most part not according to desert, but popular conceit. In this kind there is no end of error.

5. S. gne.

Bebble

Peoples  
fancy

5. *Signe.*

Not to be troubled or daunted at the crosse event of any matter or businesse, seeing at whom our intention must aime, respecteth not so much what is effected, as in what sort, with what intention, with what diligence any thing is done. That great Apostle *James*, as they report, gained no more in all *Spaine* to the Christian faith, then eight Persons, so returning as it were after a fruitlesse Journey to *Hierusalem*, hee laid downe his head under *Herods* Sword. Was not God ready to give the same reward to *James*, as he did to other the Apostles, which converted Kings and whole Kingdomes to Christs Religion? The same in every respect, and peradventure greater. For God did not give him charge what he should effect, but what he should doe. The Seed was to be sowne by the Apostle, the increase of the seed was in Gods hands. This a man of an upright intention thoroughly considereth, that it is his

Was be-headed

his part to labour, and Gods to prosper the worke. Therefore when his Art faileth him, when nothing goes forward, when any thing turneth to his ruine, when his hope is utterly voyd, hee is scarce a whit troubled, for this faith he, is not in my power, but Gods. I have done what I was able, what I ought, what was fitting. Did the matter fall out contrary? this is the condition of humane things. And this is very necessary to be knowne, for it is not unusuall, that even the greatest paines may faile of their gaines, and any worthy labour whatsoever may be to no purpose. Shall a man therefore be tormented in mind? by no meanes. If he be of a good intention, he will commit both faire and foule events, to Gods disposing, not distrusting the divine providence. Christ himselfe in the last foure yeares of his life, how many did he win by his most divine Sermons? you shall number not very many. The Apostles turned farre more to the true religion.



In like manner he which enterpri-  
seth nothing but with an holy in-  
tention, although he be sensible of  
his wants in many things, although  
he find many prauities and imper-  
fections in himselfe, yet he doth not  
presently loose his courage, he is not  
astonished, he is not daunted, but as  
much as his owne misery depressoeth  
him, so much the mercy of God  
lifteth him up; neither doe things  
wind so ill at any time, that they  
are able to change his good intenti-  
on. In prosperity and aduersity his  
heart is all one, that is alwaies bent  
upright to God. All other things  
hee treadeth like the Clouds under  
his feet, hee sets his mind like the  
Firmament against all casualties  
and incursions of fortune; hee be-  
holderth all things with a contented  
and chearfull eye. His mind is al-  
waies equall, and such as goes on in  
a pleasant course, and continues in a  
quiet state. Therefore hee commeth  
to that passe, as to obtaine that  
great and God-like disposition, Not  
to be shaken. No euill shall happen  
to the just: or as some read it:  
Whatsoever can happen to the  
just,

just, shall not trouble him, yet  
*Prov. 12. 21.*

6. *Signe.*

Sacrifice to  
*Vulcan*

At the accomplishment of any thing, to shun vaine glory, and all Phantasticall conceits. Who is he, and wee will praise him, which never applaudes himselfe privately, which esteemeth not highly of his owne labour, which heareth not from his owne mouth, well, bravely, excellently, who could have done better? But this is nothing else then to make baskets whole weekes, and when all is done, to throw the worke in the fire. *They were vaine in their imaginations, and their foolish heart is darkned. Rom. 1. 21.* There bee some which praise their owne things onely, other peoples they condemne, and passe over with silence; they receive their owne praises with open mouth, even at the hands of the unskilfull, other mens they entertaine with a dejected looke, brow, eyes, and when they cannot disprove them,

yet

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him. Yet they never like them. These people not borne for God, but onely for their owne credit doe hide mighty mountaines of pride under a modest brow. Nor does any this pinching praise of other mens d all vertues proceed from any thing he, else, then from a mind greedy of which their owne honour; hee which ate. feareth that his owne commendations bly will be impayred by anothers, is very wary that nothing ea. slip from him, wherein another h, deserves to be commended: hee ho. hateth equalls in the raigne of his glory. *Annaeus Seneca* here giving f. a touch to the purpose: *Keepeth that yet in mind*, saith he, which I told thee a litle before: It is no matter at all, how many know thy uprightness. Hee which would have e his vertues to bee made a common talke, laboureth not for vertue, but y. glory. Wilt thou not be just without glory? but beleeve me thou oughtest to be just sometimes with infamy. And thee, if thou be wise, an ill report well gotten, is pleasi g. Opinion Sen. *Epist.* 113. fine. The Patriarch *Iacob* upon his death Be! : Dan,

Take notice of

Opinion  
Mala opinio  
bene parva  
delectat.

*Dan*, saith he, *shall be a Serpent by the way, an Adler in the path, that biterb the Horse heeles, so that his Rider shall fall backwards.* Genes. 49. 17. The *Adler*, being a Serpent of no great body, hideth himselfe in the Sand, that he may bite the Horse heeles which passeth that way, to make him cast his Rider in a furious fit. The Divell most like an *Adler*, whilst wee goe in the narrower path of vertue, covers himselfe in the dust of humane praise, that he may sting the Horse heele, that is, a right intention, and so overthrow it under a colour of vaine glory. He which is of a good intention doth most warily avoyd this *Adler*, and in every place continually cryeth out: *Not unto us O Lord, not unto us; but to thy name give the praise.* Psal 115. 1. To God onely be glory: the Lord of Hosts, he is the King of glory.

7. *Signe.*

Not to have the least touch of envy. He which studieth onely for the honour of God, little regardeth

gardeth, although he have equals  
 or yet superiours in skill and  
 knowledge. He desireth that no-  
 thing should bee performed by  
 him onely, nor doth hee ever  
 wish, not to bee excelled of ano-  
 ther: he never envieth one that  
 stands above him; that which is  
 great in others, he debaseth not,  
 that his owne things may be ex-  
 tolled. *Moses* gave us a most wor-  
 thy example of this point. There  
 came a young man to stir up his  
 anger against others, for he ac-  
 cused them of strange Prophecy-  
 ing. The Divine Scripture rela-  
 teth the matter thus: *And there*  
*was a young man, and told Moses,*  
*and said, Eldad and Medad doe*  
*Prophecie in the Camp. And Ioshua*  
*the Son of Nun, the servant of*  
*Moses answered, and said: My*  
*Lord Moses forbid them. And Mo-*  
*ses said unto him, Envieest thou for*  
*my sake? would God all the Lords*  
*people were prophets, and that the*  
*Lord would put his Spirit upon*  
*them. Numb. 11. 27. &c.* It  
 falleth out in Princes Courts, that  
 an Embassadors, or any other  
 duay

Arts and  
Sciences

Rare

duty is to be executed, and per-  
chance one is chosen thereunto  
who was least of all thought up-  
on, he is left, who supposed that  
he should be chosen before all  
men. Here he acteth a great mar-  
ter, which can abstaine from en-  
vy. The same commeth to passe  
among Clergy men: there are di-  
verse Offices among them, of  
governing, of teaching, of Preach-  
ing, of looking to this or that. In  
this case he is to bee esteemed a  
man of great vertue, and a very  
good intention, which can behold  
another governing, teaching,  
Preaching, looking to this or  
that, with as much content as  
himselſe. But sometimes another  
disposition bewrayeth it selfe.  
How often doth it happen that  
we would a mans poverty should  
be releaved, but of our selves,  
(because we would have both the  
wealth and the credit,) that con-  
science should be taught, but of  
our selves; that vice should bee  
corrected, but of our selves; that  
Confessions in some cases should  
bee received, but of our selves;

chaac

per. unto up- that all nat- en- ffe di- of h- n a y d r e  
 that these or those should be salu-  
 red in all humble sort, but of no  
 body else then our selves; that  
 Sermons should bee preached to  
 the people, but not by others,  
 when we distrust not that wee  
 can performe it as well our selves  
 or better. How few be the *Mose-*  
*ses* at this day which will cry out  
 in earnest, *Would God all the*  
*Lords people were Prophets? That*  
*all were his faithfull Embassadors,*  
*That all were fit to Govern, to*  
*teach, to Preach; would God it*  
*were so.* After the same manner  
 when some are more abundant-  
 ly praised for their industry, for  
 wit, for fidelity, for learning, for  
 other endowments of Nature, of  
 mind and understanding, if a  
 man can heare these praises with  
 indifferent eares, and not have  
 the least touch of envy within  
 him, beleeve me, he also performes  
 a great matter. But whosoever is  
 of a good intention will say hear-  
 tily to all these things, *Would to*  
*God there were a thousand such, I*  
*envy not these nor the other. Would*  
*to God, my Master had as many*  
*praise*

praise-worthy Servants like this  
 as he desireth; I will discharge who  
 lyeth in me with a faithfull ende  
 vour, I will suffer my selfe to be  
 called by this or that man without  
 vie. These good words are com  
 mon, and better then these. The  
 fellow is not so trusty and dili  
 gent as he is beleaved to be: This  
 same man in troth hath no great  
 learning: Hee is one of no such  
 great worth, as he is supposed.  
 This is to teare other mens pra  
 ses with an envious tooth, and  
 then at length to admire himselfe  
 for a brave fellow, when he hath  
 all men in poore estimation beside  
 himselfe. All which things are  
 quite contrary to a good inten  
 tion. But O Envy, O mischievous  
 beast! how many Courts, how  
 many, I may almost say, Religi  
 ous Houses dost thou either over  
 throw or infect? O envy alwaies  
 the greatest enemy to other mens  
 good! Hence is that wearinesse,  
 and tossing of a mind that never  
 lyes still, and sorrowfull and sicke  
 enduring of any rest. From thence  
 commeth heavines, and repining,  
 and



and hatred against other mens proceedings, and a thousand perturbations of a wavering breast: from thence commeth that disposition of men detesting their owne quietnes, and complaining that they have nothing to doe: that others are promoted to honourable functions, and they neglected. A mind left to its owne swinge, and not sufficient for it selfe, beates upon these things. And who is there, which if he have done any thing worthily, and the honour of the deed redound also to another, will not presently utter with indignation: *I made these Verses, and another carried away the grace. Others triumph in my victories, and I am led like a Captive.* But to be delighted with other mens harmes, is not the pleasure of a man, but of the Divell. To bee vexed at other mens happines, is an eternall misery. These not rivulets, but whole streames of emulation and envy, doe flow from the fountaine of a naughty intention, before a *Right Intention* they are dryed up.

Z

8. *Signe.*

To be able to make no account  
 of mens judgements, this is one  
 of the greatest and most necessary  
 Arts that can be. He will never  
 be a man, whosoever hath not  
 learned exactly to performe this.  
 This all wise men will cry out un-  
 to us upon every side, that the  
 Iudgements of men are not to be  
 feared. It is below the dignity of  
 a Christian to be tost hither and  
 thither with the Iudgements of  
 men, and a mighty mischief in-  
 deed, to hang upon other mens  
 opinions, as it were by a thread.  
 For what felicity is there so mo-  
 derate, which can avoyd hard  
 censures? It is a caveat of the  
 Ancient: *If thou wilt bee blessed,  
 thinke upon this first of all, to make  
 no account, and to bee made no ac-  
 count of. Thou art not yet happy,  
 if the multitude have not yet dis-  
 signed thee. But far more excel-  
 lently Thomas of Kempis: Rejoyce  
 thou thy heart, saith he, firmly in  
 the Lord, and feare not the Iudge-  
 ment of men, as long as thine owne  
 consci.*

Meane

conscience assureth thee to be godly and innocent. A good and blessed thing it is to suffer in that manner, Kemp. l. 3. *de imitat.* c. 37. n. 21.

If thou be praised thou art never the holier, and if thou be dispraised thou art never the worser.

What thou art, thou art; neither canst thou bee tearmed greater, then thou art by the witnessse of God. If thou considerest what

thou art in thy selfe inwardly, thou wilt not care what men speake of thee: man regardeth the deeds, but God weigheth the intentions.

He which is of a sincere intention, therefore dreadeth not these Iudges. 1. Because he findeth very well how grievously they

may be deceived in many things, and learneth this even from himselfe, who was so often deceived in judgeing others. 2. He knoweth that nothing commeth unto

him by these Iudgements, and nothing is taken away. Such every man is, as he is in Gods eyes, and no more. Truly no more, although men lade him with commendations. 3. Because he hath

is added

his conscience for a witnes, that he dealeth with a sincere purpose.

4. He knoweth that no body ever can please all men, neither *Peter*, nor *Paul*, no nor *Christ* himselfe.

5. He knoweth likewise, that it is exceeding great vertue to be able to digest these Iudgements with Christian magnanimity, which *Paul* of *Tarsus* could doe indeed, who although he were made all things to all men, yet hee freely

Protested

cried out: *But with me, it is a very small thing to bee Iudged of you, or of mans Iudgement.* (1 Cor. 4. 3.)

6. Because God in time to come will Iudge these Iudgements, by a certaine Rule most exactly. These things whereas a man of a good intention thoroughly understandeth, hee easily condemneth the Iudgements of men, as it were the barking of little Dogs, and never careth what he may seeme to others, but what he may seeme to God and himselfe.

### 2 Signe.

In all things which doe please the flesh, to be very temperate  
and

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and continent, but if otherwise, it is a sure token in a manner, that a man is too precious and deare to himselfe. Selfe-love is most plaine-dealing, and most subtil withall. When self-love gets the upper hand, it careth a jot neither for God nor man, it hath no consideration at all either of Heaven, or Hell. It draweth all things with a favourable interpretation to it selfe. It looketh ever most diligently to its owne profit, pardoneth and pampereth it selfe freely in all things, but especially it loveth ease and daintinesse, these two bits, it casteth both to Body and Soule, like a poysoned sop. It breeds all curious conceits, that it may win the mind, it inviteth to all kind of pleasure, that it may captivate the body, and hath a speciall care of this, that nothing troublesome or distastfull may offend so good a friend. But it is a most true speech of St. Gregory, and with him of all good men : *Even as when the body is at ease, the spirit waxeth feeble, so when that is troubled, the spirit Exercised*

/ 3      waxeth

waxeth strong. And as content doth nourish the flesh, so perturbations doe raise up the soule. For shee is fed with delights, and this is quickned with sorrowes. Greg. Tom. 2. in 3. Psal. poenit. The spirit waxeth feeble, when the flesh is at rest: for as the flesh is nourished with pleasures, so the soule with paines. If any man therefore incline his mind to ease and delicacy, he giveth signe enough of himself that he hath an impure intention, wherewith he regardeth not the honour of God, but his owne advantage, as a

Hireth her  
selfe to

**Maid** **Servant** which helpeth a **Baker** to worke for white bread. Such a one as this, as soone as he feeleth any trouble, draweth backe his hand, and returneth to his pleasure againe, and chooseth rather to lye like a beast in his idle commodity, then to make way through valorous attempts to a better estate; or if at any time he put forth his hand to difficult matters, he extendeth his endeavour no farther, then whether the desire of honour, and his  
owne

owne reputation enforceth him. Bernard deciphering such a man as this, who lyeth hid under a religious garbe : *He is courageous* saith he, *in all things that concerne himselfe, but a very Drone in things that concerne others; hee watcheth in his Bed, but slepeth in the open Assembly.* Even so selfe-*philantia* love is most courageous in all things that concerne it selfe, and goes cheerefully about to procure, whatsoever she conceiveth fit for her owne turne. In this case a man of a good intention most earnestly restraineth himselfe, and continually repeats that lesson, *Looke* Seeke not after thy selfe, but God. not

10. *Signe-*

To do any thing with as good a will in private as in publicke; and to labour as diligently out of other mens sight, as if the eyes of all men were cast upon him, nor yet to stand upon the number of them that heare him, looke upon him, praise him. There be some that shed teares to make a shew,

and keepe their eyes dry, as often as they want one to looke on. There be some which labour tooth and nayle, as long as they are beheld, take away their witnessles and Spectators, to labour in secret will please them no longer. Seneca very worthily counselling a man that loves the open world too well, and desires to be gazed upon : *There is no reason, saith he, why the glory of making thy wit knowne, should bring thee forth, to the end thou maist discourse or dispute before people. Therefore, sayest thou, for whose sake have I learned these things? Thou hast no reason to feare, least thou shouldst lose thy labour, if thou hast learned them onely for thine owne sake. But to shew I have not learned for mine owne sake onely at this present, I will relate unto thee three excellent sayings which I have met with very neare the same purpose (Observe them I pray, especially you, whose whole desire is, to be seene and heard of a great many. (Observe the same) Democritus saith : One man is to me instead of the*



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the People, and the people instead of *Unus mihi*  
 one man. Well likewise he; who so *pro populo*  
 ever it was, who when hee was de- *est, et populus*  
 manded, to what purpose hee used *pro uno*.

so much diligence about that skill  
 which should come to the knowledge  
 of very few: Enough for me, saith  
 he, are a few, enough is one, e-  
 nough is none. Worthily this in  
 the third place: Epicurus when on  
 a time he wrote to one of his owne  
 Sect: These, quoth he, I not to  
 many, but to thee; for we are a  
 Theatre great enough for one a-  
 nother. These things my Lucilius,  
 are to be taken to heart, that thou  
 mayst learne to despise that plea-  
 sure, which commeth from the  
 approbation of a multitude. Senec.  
*Epist. 7. at the end.* So many of  
 us may say: One Angel! to me,  
 my conscience onely, God alone  
 is instead of a City, instead of a  
 Kingdome, instead of the whole  
 As much  
 World, instead of the eyes and  
 cares of all men. It is enough to  
 me, if a few, enough if one, e-  
 nough if none know, what I  
 have hitherto both done and en-  
 dured. So every Christian unto

## 514 *Of a Right*

Christ. We are a Theatre wide enough one for the other. O Christ, thou art a most spacious Thea're to me of Obedience, of Love, of Patience, and of all vertues: I am a Theatre to thee of a world of misery, and almost all kind of vices. This is a sincere intention which laboureth onely for the eyes of God, and endureth all things for the same; mens eyes it regardeth alike, whether they looke on, or off.

### II. *Signe.*

Not to be put out of heart with dispraises, nor deterred from good proceedings by others in a world of respects. It is well knowne what answer *Bernard* very fitly retorted upon the Divell. The Divell had praised him exceedingly, and how excellently dost thou this, how admirably! when hee was nothing moved, the crafty Foxe turned his stile, and, to what purpose at all is this that thou dost, how foolishly, and how unhand somely goest thou about

Lib.2 *Intention.* 515

about all things? leave off for shame, thou buildest Houses for flies. Hereunto the holy man made this answer onely : I began not for thy pleasure, neither will I give over for thy pleasure. (The Acts of St. Bernard. The use of this saying, St. Ignatius declareth. *l. Exercit. de. dignosc. Scrup.*) This briefe forme of speaking a good intention useth : I began not that I might be praised, neither will I give over when I am discommended. But thou maist say perhaps : if a Master, or Mistris, or any body else, for whose sake a man takes paines, and of whom the worke deserveth to be well accepted and approved, and yet he maketh apparant shew that it very much disliketh him, who would not take that grievously? Truly a man of a pure intention will not take it grievously, but will reason thus with himselfe : I have done what I was able, and that with a very good meaning, but that I have not given satisfaction to this man or the other, I interpret it to be no great damage,  
so

so long as God and I be friends ;  
 here unlesse I much mistake my  
 selfe, I am not blame-worthy.  
 For a man to hope to please all  
 men, is most idle hope. Shall I  
 therefore be ready to hang my  
 selfe, because I am not commen-  
 ded, because I have displeased ?  
 I began not for these trifles, for  
 these I will not make an end.  
 God is to me both the reward of  
 my labour, and my praise, and  
 all things. Thus a good intention  
 discourseth. And he truly enjoy-  
 eth great tranquillity of heart,  
 who careth neither for praises,  
 nor reproaches. Happy is hee  
 which deserveth this report, *Thou  
 carest not for any man, for thou regar-  
 d'st not the persons of men. Mat. 22.*  
*16.* It is an old saying and a true :  
 Despise, Suspicion, and Respect  
 overthrow the world. It is no part  
 of honesty so to respect others, as  
 to forget thy selfe : Be vee harme-  
 lesse as Doves. *Mat. 10. 16.* Lots  
 Wife cast back her eyes upon So-  
 dome and the fire that rained  
 downe, and so perished. Stephen  
 turning away his countenance  
 from

*Despectus,  
 suspicio, &  
 respectus  
 overthrew et-  
 tem.*

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from the stony Haile looked up to Stones  
Christ, and so ended in a most throwne  
godly manner. It is the saying of as thick as  
Christ: *What is that to thee? follow* Haile  
*thou me.* Job. 21. 22. Whether others  
blame, or commend thee, what  
is that to thee? Looke upwards  
to Christ, follow him. Despise  
the reproaches of others with a  
right intention. It is no fault to  
be dispraised, but to doe things  
worthy of dispraise.

### 12. *Signe.*

To be ever ready prepared for  
all assayes. Philip 3. King of  
Spaine did commonly use this  
Motto. *Ad utrumque.* *Against*  
*both.* Or, *For all assayes.* which a  
Lyon did expresse, who in his  
right Paw held a Crosse and an  
Olive branch, and a Souldiers  
Speare in his left. A man of a  
good mind and intention, is so  
*provided against both*, that he ma-  
keth almost no difference be-  
tweene adversity and prosperity,  
wealth and poverty, honour and  
contempt, favour and neglect of  
himselfe, health and sickness, long  
life

Emblem  
Poetic  
Present;

Readily

life and short: It is all one to such a man as this, to lead his life in riches, or in want, in sickness, or soundness, in a smiling or frowning fortune; he is indifferent towards all these things, as it shall please God to dispose from above. He looketh after God; whether he come to God by this way or that, is no matter to him, so he come to him. He that doth any thing so preparedly, there is no doubt but he doth it willingly. It belongeth to *Mathematicians* to discourse of numbers, lines, dimensions, and circles, but whether they draw their Mathematicall figures in paper, or wood, or lead, or silver, or else in the sand, they sticke not upon that, where as all their Disputation is employed about abstracted quantity, as they learne it. So, as many as doe give their mind in earnest unto vertue, are bent upon God and his honour with their whole intention: if now it be as expedient for them to attaine to this marke, as well by adversity, as prosperity, by sickness, as by health,

## Lib. 2. *Intention.* 519

health, by penury, as by abundance, they make no question in the world, being contented with their lot, and prepared *For Both*, every way tractable; for so they take all things that happen in good part: there is none of these but saith even an hundred times in oneday: *My heart is ready O God, my hart is ready. Psal. 57. 8. and 108. 1. I will freely goe on whither thy pleasure is. But if all kind of adversity, if poverty, ignominy, sorrow, can shew me a shorter and safer way to God, then prosperity, then riches, honour, pleasure, here they are thoroughly resolved before riches, honour, pleasures, to embrace poverty, ignominy, sorrow with open armes, and not to complain at all of the difficulty of the way, seeing it leadeth to such a joyfull state of life, and that eternall life.* Whosoever is come to this understanding of matters, hath a full perswasion, that all things which are in the World, are governed by God in the fittest manner; he knoweth that all these things which wee sigh at, which

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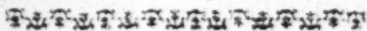
Sinne

so much trouble us, are tributes of Nature, from which wee are neither to hope, nor to aske for immunity, whereas these things doe not happen, but are Decreed. And indeed by this meanes a man of a right intention doth ascend to that height, that hee beginneth now to wish, or hope for nothing, to desire nothing, to feare nothing but God, and wickednes, him the chiefest good, that as the greatest of all evils. If we should cast an account of all these signes, the totall summe will bee this.

1. To set upon nothing turbulently.
2. To be lead with a continuall love to a good intention.
3. Not to be solicitous about the affaires of the world.
4. After things are done to take no care what other men thinke.
5. Not to bee troubled for the unhappy event of a matter.
6. By all meanes to avoyd vaine glory.
7. To keepe himselfe free from envy.
8. To know how to conserue the Iudgements of men.
9. To bee very temperate in all things that are pleasing to the flesh.



flesh. 10. Not to sue for the open World, not for Spectators or Auditors. 11. Not to bee seduced Led away with opinions, nor dejected with dispraises. 12. Touching every state of life, to be indifferent and prepared for all affaies. Truly *God is loving unto Israell, even unto such as are of a cleane heart.* Psal. 73. 1. Such as labour onely for this one thing, that they may find these signes of salvation within them.



CHAP. X.

*The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.* Mat. 6. 22.

**T**HE Ancient were of opinion that the principall beauty of man is in the eyes, forasmuch as in these the comelines of face hath Looke taken up her chiefe seat. For although the Symmetry or due proportion of the whole countenance be required to forme, yet there is  
no

no part in the face, whereby the his  
 mind and the affections thereof  
 doe shine so clearly, as through  
 the eyes. Surely by these glasses  
 Besides the heart appeares, they as  
 are the interpreters of inward de-  
 sires, as *Quintilian* eloquently, *O quam bene quicquid volunt imi-*  
*tantur oculi !* O how well do the  
 eyes imitate what they will: *G*  
 whereupon old Poets in their  
 praises of the beauty of Goddesses  
 began at the eyes. *Homer* w  
 hath his gray-eyed *Minerva*, his gr  
 black-eyed *Luxo*, and his rolling-  
 eyed *Muses*. This opinion of the di  
 Ancient, that the fairest in man is sp  
 in his eyes, is most certaine of all, ( *i*  
 if we shall speake of the inward ry  
 Pulchritude of man. *Si oculus tuus ca-*  
*simplex fuerit, totum corpus luci-*  
*dum erit.* If thine eye be single, thy  
 whole body shall be full of light, v  
 These eyes doe procure man ad-  
 mired beauty; they make him all  
 faire. By the eye the intention of  
 man is signified, as is to be seene  
 by the drift of our Saviours Dis-  
 course: If a man have a good  
 meaning, it seasons all the rest of  
 his

his Actions with goodnes. And how this stands in it selfe, wee will endeavour to shew in some briefe conclusions following, such as suite with the consent of Divines about this matter. 1. Of every good worke acceptable to God there are three conditions, 1. That malice be absent. 2. That Grace be present. 3. That a right intention be not wanting. If any one of these bee deficient, it is a worke without desert, neither gratefull to God nor profitable to men. As concerning the first condition, it excludes all works in respect of themselves, or the Object all, (as they say) evill. Such are luxury, envy, anger, and the like. We can never call that good Cloth, which hath nere a good thread in it. The next condition of a good worke is, That the Author thereof be in favour with God, which is the foundation of all worthy Offices; as long as a man is the enemy of God, so long hee does not that which is pleasing unto him. *Cains* offering was not accepted, because sinne lay at the doore.

doore. And *Sauls* Sacrifice was rejected because he wanted obedience which is better then Sacrifice. And the third condition is a good intent, for even as the five foolish Virgins that slept were not to be admitted by the Spouse without Oyle, so neither our workes are approved of God without a right intention. We knocke at Heaven with vain wishes, if the Oyle of a good intention be wanting unto us. *thine eye be evill, thy whole body shall be full of darknes.* Mat. 6.

2. *Conclusion.* All indifferent workes a Right Intention made through Gods grace capable of eternall life. Indifferent workes are those, which of themselves are neither good nor evil, such as the necessary Offices of the body and life, as to eat and drinke, to write, to walke, to paint, to sleep, to labour, to sell, to traffike, or the like. For all these have nothing beyond the power of Nature. But if a good intention be joyned with them, they put on a new dignity, and win an eternall reward.

reward, so that fountaine of all merit the Divine favour bee not absent. So by dyning, by supping, by sleeping and the like, our most bountifull God would have us amongst other things enabled to attaine Heaven, when as whether we eate or drinke, or whatsoever we doe, we doe it to his glory. For in such an Action as these, those three things which I said meet together. 1. Malice is absent; for to eate, to drinke, to sleepe and the like have no evill of themselves. 2. Grace is present, for this we admit. 3. A Right Intention is not wanting.

The third *Conclusion* is this:  
 1. An evill intention doeth so vitiate every Action, although the most excellent, that it makes it of no worth at all. What can a man attempt more generous, then to cast himselfe alive into the flames? yet if the grace of God and a right iatention be wanting, this enterprife hath no vertue, no praise. Most remarkably. St Paul. 1 Cor. 13. 3. *And though I bestow all my goods to feed the poore, and though*

though I give my body to be burnt  
and have not charity, it profits  
me nothing. 2. An evill intention  
makes every indifferent worke  
whatsoever presently evill. For  
a bad intention corrupteth every  
good Action, yea the best of  
with her contagion, how many  
more those that be scarce good.  
A wicked intention is a most con-  
tagious plague; whatsoever  
breathes upon, it kills. Where  
to doe or speake any thing  
thou maist be esteemed or praised  
hath no good in it, because  
every fountaine is naught. A  
purpose smelling of vaine glory.  
to buy, to sell, to exercise an  
Art, onely that thou mayest be  
rich; so to take meat and drink  
to enjoy rest, to give ones selfe  
discourse, to play, to sport, onely  
because it is pleasant and deligh-  
full, is of no value, and to be re-  
jected. 3. An evill intention joyn-  
ed with an evill action is worse  
of all, and a faire booty for the  
Divell. *Isidore. l. 3. Sent. 1. c. 1.*  
*fine. Bonu male uti malum, sic  
in male uti pessimum est, To*

*good things ill* (saith he) *is evill,*  
*so to use evill ill is worst of all.* Of  
 this sort are, to steale that thou  
 maist have what to spend upon  
 play, upon gluttony, and unchast  
 desires. To excell in pride of  
 cloths, that thou maist entice o-  
 thers to lasciviousnes; to take a-  
 way anothers good name, that  
 thou mayest doe him a mischief;  
 to be high flowne in wine, that  
 thou mayest have the better cou-  
 rage to villany; to be given to co-  
 vetousnes, that nothing may bee  
 wanting to pride, and the like.  
 This is truely to run with both  
 feet, or as fast as can be to Hell.

4. *Conclusion.* An indifferent  
 intention coupled with an indis-  
 ferent worke is of no desert with  
 God. It is the common saying of  
 Divines, No worke meereley natu-  
 rall is worthy of eternall life. As  
 to exercise a mechanicall Art for  
 lucre sake onely. To abstaine  
 from eating but for better health,  
 to fetch accustomed walkes, no  
 otherwise then to deceive the  
 time. These actions can never be  
 reckoned amongst vertuous Offi-  
 ces

ces. And this also is pronounced out of the Schooles of Divinity Every worke availeable to eternall life must of necessity have something supernaturall, which acquires by a right intention to God. The Divine Leaves doe much commend the sacred Building of Sotomon: *That there was nothing in the Temple, which was not covered with Gold. Yea the whole Altar of the Oracle he overlaid with Gold.* 3. King. 6. 2. Our cogitations, our speeches, our deeds must be so clad with the gold of a good intention, that there may be nothing in the mind, nothing in the mouth, nothing in the hand which participates not of the nobility of this Gold. pray yee, say, what is the body without the soule? it hath no sense, nor forme, nor motion, but is a miserable Trunke. What is a Tree without a roote? What a House without her foundations and building? such is an Action without a Right Intention.

5. *Conclusion.* A man of a sincere intention in all things remains



maines one and the same immu-  
table, unshaken, and which one  
would wonder at, never errieth to  
his owne or anothers hurt. *Solo-*  
*mon* affirmes this. *Prov.* 12. 21.  
*There shall no evill happen to the*  
*just : but the wicked shall bee filled*  
*with mischief.* Those accidents  
of life cannot bee avoyded, but  
that sometimes we shall bee mer-  
ry, sometimes sorry, sometimes  
cheerefull, sometimes dumpish,  
fensible now of these, now of  
those alterations, but (as *Thomas*  
of *Kempis* speakes. *Imit. Christi.*  
l. 3. c. 33. n. 1.) *A wise man and*  
*well instructed in spirit standeth o-*  
*ver these mutable things, not atten-*  
*ding so much what he feeles in him-*  
*selfe, or on what part the wind of*  
*instability bloweth, but that the*  
*whole drift of his mind may*  
*make forward to the right and best*  
*end.* For so he shall continue one and  
the same, immovable, when the immediately  
eye of his intention being single, it  
keepe a right course through so Straights  
many various chances unto God.  
It is the part of folly and very  
tender wit, to measure things ca-  
A a cher

ther by casualty of fortune, then  
 reason. It falls out on a sudden  
 that diuerse winds struggle one  
 against another, but if the East  
 or West wind bee highest. faire  
 weather and cleare daies hold out.  
 So in a man of a sincere intention,  
 diuerse affections doe strive  
 among themselves. But hee, the  
 single eye of his intention being  
 immediatly directed to God, passe  
 safe and sound through most  
 Different contrary events, and by how  
 much his intent is more pure, by  
 so much more constant is hee a  
 midst all stormes, nor suffers him  
 selfe to be drawne away from  
 himselfe, never but throughly con  
 tented with whatsoever it please  
 God to send. So he yeeldeth al  
 things to change but his mind  
 even as if one weareth a Head  
 peece to day, a Hat to morrow  
 the day following handles his  
 Spade, not long after his Pen, and  
 now layes himself to sleep on straw  
 anon upon a Feathers. So change  
 his Clothes, or his Bed, not the  
 cheare of his brow or mind. Such  
 is a man of a sincere intention,  
 alwaies

alwaies like himselfe in this onely respect : hee composeth all things to Gods greater glory : I say not, hee fees not adversity, but over-comes it; that's the part of marbl, this of a man. *If thou intendest and seekest no other thing (saith the same Thomas of Kempis Imit. Ch 2. 4. 1.) then the pleasure of God, and the profit of thy Neighbour, thou shalt enjoy inward freedome. If thy heart were right, then every creature should be a Looking-glasse of life to thee, and a Booke of holy instruction. I add before, that he can never goe astray, who verily is of a right intention, who lookes with a single eye, because all things worke together for the best to them that love God, Rom. 8. 28. And how can he erre at any time from truth and goodnes, which in all things that he doth, most gladly embraceth God in his intention, the very truth and goodnesse? I know the wisest men that offend in many things. I know there is no man so circumspect but his diligence sometimes jettles him, none so mature, whose judge-*

ment mishap drives not upon some untimely fact. None so fearefull of offences, which falls not into them, whilst he shuns them. So Seneca, lib. 3. de Ira, c. 14. But these politicke errors (so we may tearme them) prove many times a caution and document to the party mistaking, nor lesse good to others. Those three wise men out of the East were in an error, when they turned aside to Herod that most capitall enemy of the new King, yet because their intention was most right, this error was a benefit as well to themselves, as to all Christians. It was better so to erre, that many might unlearn their owne errors. No oftner will a good meaning man slip (to speake in a politique way) otherwise then to his owne and other mens advantage. If thine eye bee single, thy whole body shall be full of light. All things worke together for the best, to them that love God.

6. Conclusion. The greatest enemy of a Right Intention, is the desire of humans praise, and the father hereof Self-love, never but wickedly witty. We men subtil

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in our owne affaires, are most like to Catts, a Catt howsoever shee tumbles from an high place lights upon her feet, and falls at last to stand. So in what manner soever God dealeth with us, whatsoever he threatneth, whatsoever he promiseth, we likewise fall back to our own selves, and stand upon naughty feet, and evill affections. *Elandimenta carnis hæc nostra sunt fulcimenta.* The blandishments of the flesh, these are our props, upon these pillars we insist. What is sweet, what pleasing, what delightfull to the flesh, this is most greedily sought of us. It is most truly said of one. *Kemp. 1. 3.* In many things the eye of a pure intention is dimme, for wee presently looke backe upon some delectable thing which comes in our way. Tea very seldome is there found any one wholly free from the blemish of his own inquisition. So the Iewes heretofore came into Bethany to Martha and Mary, not for Iesus sake onely, but that they might see Lazarus who was raised from the dead. *Ioh. 12. 9.* The eye of the mind is therefore to be cleared, that it

may be simple and right, and lifted up beyond all occurrences unto God. Whatsoever the matter be, if any enquire why thou dost so, thou wilt returne no other answer then this: *Because it so pleaseth me, because it delights and is Honoy to me, because it agrees with my stomacke, tis my meat; I am fed with it, my desire waites upon it, tis my pleasure, and such like.* In this manner wee alwayes favouring our selves give order for our meales, thus we speake to have our clothes made, thus wee fashion our Houses, thus we affect Titles, thus we doe all things with a pleasing indulgence and gentle affection towards our selves. Yea we play the part of Catts to a haite. *Illud felium feliciter imitamus.* They are seuer ever so farre transported from home, but they know how to returne home againe: So wee though wee make a discession from our selves for a while by a right intencion, yet shortly wee come backe to our selves, and these profits, delights, gaines, and what.

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whatsoever we account of, wee  
seek with the same industry as  
before. No otherwise doe wee  
jumble into the Proverb used by  
St. James then Hypocrites, *The*  
*Dog is turned to his vomit againe,*  
*and the Sow that was washed, to*  
*her wallowing in the mire.* Jam 2.  
22. When all things deceive us,  
we hold that fast in our teeth, so  
it pleaseth me. and so, many  
times are we evill to our minds  
sake. *But a faithfull man who can*  
*find?* Prov. 20 6. which never  
seeketh himselfe, but G O D in  
all things.

7. *Conclusion.* To lift up him-  
selfe alwaies with a right intenti-  
on to God, to beare all things  
with a contented mind, to aime  
at the will and honour of God in  
all things, is Heaven out of hea-  
ven, or a heaven on earth, and  
that royall Banqueting-house of  
eternall blisse, wherein we drinke  
healths of the highest good. *Au-*  
*gustine.* *Whatsoever G O D gives*  
*thee otherwise (saith he) is lesse*  
*then himselfe : Colis non gratis, ut*  
*aliquid ab eo accipias : gratis cole,*

Lib.5. Rom

et ipsum accipies. Quod enim dulcius  
a Deo premium, quam Deus ipse?  
Thou servest him not freely, to re-  
ceive something of him, serve him  
freely, and thou shalt receive him.

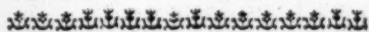
For what sweeter reward from  
God, then God himselfe? Does  
not the most munificent God deale  
very lovingly with us, which thus  
invites us to his service? By how  
much greater wages thou askest, the  
dearer servant thou art to me; but  
thou canst aske no more then my  
selfe, the chiefest good; this very  
thing I will not deny thee, if so be  
thou dispose thy actions hereunto.

How sweetly would it allay our de-  
sires, if one would promise us five  
pieces of Gold for every houre, so  
that every houre twice or thrice  
one would confesse in earnest, that  
what he does, he does it meerely for  
the gold sake. O yee Christians, doe  
we then at length perceive this?  
every houre may we earn not five  
pieces of gold, but the chiefest, but  
all, but infinite good, so that what  
we doe every houre, we refer to the  
honour of the highest good, but with  
one onely briefe cogitation of this

scit.



*sort. My God, I doe this for thy honour, Lord for thee all things. Whilst wee follow the warfare of this life, we must continually cry, For the Lord, & for Gedeon. Iudg. 7. 18. To God, and his divine glory. To God, and his heavenly Will. So much brieely for your quicke discerning of a single eye, or Right Intention in 9. conclusions going before. Now a word or two to men of all sorts, for the better influx or drawing light into the body thereby.*



CHAP. XI.

*An Exhortation to the Clergy, to Courtiers, to all sorts of people, for the exercising of a Right Intention. To the Clergy.*

WHEREAS a Right Intention is the Rule of all humane Actions whatsoever, there is nothing more to be taken heed of, then that it be not thrust awry. For it falleth out for the most part, that the more delicate a thing is, so much the sooner it is infected; the more tender, so much the more easily hurt; the more excellent, so

A a 5 much

Vgly

much the more grievously impugn-  
 ed. A Right intention when she  
 is in her perfect kind is most de-  
 licate every way, most tender,  
 and excellent, hereupon shee is  
 so quickly infected, so easily hurt,  
 and so grievously impugned.  
 Religion indeed her selfe teach-  
 eth them that waite upon her  
 charge to perform all things with  
 right intention, but alas how easi-  
 ly and prone a thing it is to goe  
 out of the right way, and nothing  
 for the most part asketh lesse trou-  
 ble then to deceive ones selfe. In  
 this case let no man trust his ha-  
 bit, but let him search deeper into  
 himself, and look to his intention  
 with most vigilant eyes. There is  
 nothing more usuall with the Sty-  
 gian Lyon, then to cover his ter-  
 rible maine with a holy garment.  
 There be 3. things of a lurking  
 disposition, saith Bernard, unlaw-  
 full dealing, a deceitfull intention,  
 & an unchast affection. *Bern. in ser.*  
*be 2. Sermon. 2.* Although thou avoy-  
 dest unlawfull dealing, and an  
 unchast affection, thou canst  
 not so easily beware of a deceit-  
 full intention, which knowes how

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to conveigh it selfe at a thousand  
doores into the closest receptacles  
of the heart. And mark I beseech  
you, with what encroaching policy  
a false intention wanders all a-  
bout. What is more commenda-  
ble in a religious man, then to be  
alwaies in action, and to be exer-  
cised one while in teaching the ig-  
norant, an other while in comfort-  
ing such as are troubled in mind,  
sometimes in making Sermons,  
then in admonishing the sick. But  
with what secret malignity doth a  
wrong intention insinuate it selfe  
into these very actions that are  
most religious. For oftentimes we  
desire nothing more then to bee  
doing, but not so much that wee  
may doe, as that we may rouse our  
selves a little. We desire to become  
publicke, not that wee may profit  
many, but because wee have not  
learned how to be private. We seek  
for diverse employments, not that  
we may avoid idlenes but that we  
may come into peoples knowledg.  
It is not onely a painfull, but also  
a religious thing to preach, but so  
measure all the fruit of a Sermon  
not

not by the endeavour, but the event, to despise a small number of hearers, or such as are poore, simple, and rusticall, to let fly their endeavours at more eminent chaires though not in apparant pursuit, yet to make way thereunto by secret courses, and to discourt of those things in the Pulpit, which are more for admiration then instruction, which may make the auditors more learned, not more holy, is a plain argument of a corrupt intention. Of the same kind it is, to disdain to visit meane people, or at least-wise not to be so ready, as when there is occasion to visit men and women of high degree. It tends to the same purpose, to teach in the Schooles not without pompe and lofty straines, to shew himself excellent in Sciences, to looke big upon others as it were out of a Chaire of Estate, to set all their care upon this, that none or very few may carry the victory & praise away from them: moreover to take most things in hand rashly, lightly, and unadvisedly, & to doe almost all things for applause, nor  
to

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to think any musick sweeter, then  
to heare, this is that most eloquent  
*Rhetorician*, this is that great  
Preacher, that acute *philosopher*,  
that profoundly learned *Divine*. O  
ye that wait upon Religion, O  
Ministers of God, this is to sell  
most transcendent wares at a very  
low rate, nay to cast them into the  
fire. Observe you whose manners  
*Chrysostome* deplores in these very  
words: *So now likewise it is grown  
common in the Church: The fire de-  
voureth all things. We seeke for ho-  
nours of men, and are enflamed with  
the love of glory. We have let goe God,  
and are become the servants of honor.  
We can no longer reprehend those that  
are governed by us, when wee our  
selves also are taken with the same  
disease, we want Physick likewise our  
selves whom God hath appointed to  
cure others. But what hope of recovery  
is there now left, when they them-  
selves that are Physicians, doe want  
other mens helpe.* *Chryl. Hom. 10. in  
Ep. ad. Ephes. Moses twice dissol-  
ved the Rock into a fountaine, and  
commanded whole streams to issue  
out of the hard flint, by the stroke of*  
his

his *Scipio*, but he did not please the Divine Power in his fact at both times. And what caused the difference? for in both places there was a mighty Miracle, in both places he struck the Rock at Gods command: in both places he wounded the stony rocke so that rivers gushed out. The reason of the difference was this. In that first Miracle, whilst *Moses* laid his Rod upon the rocke he fastened his eyes most intently on God. For God promised, saying, *I will stand there before thee, upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come water out of it, that the people may drink.* Exod. 17. 5. But in the second Miracle, this self same *Moses* had his eyes fixed, not upon God onely, but upon the people of *Israel*. For, *Hear now*, saith he, *ye Rebels and unbelievers, must we fetch you water out of this rocke?* *Moses* did not place in this, as before. The Lord was offended against him and *Aaron*, saying: *Because yee believed me not, to sanctifie me in the eyes of the children of *Israel*, therefore ye shall not bring this congregation into the Land, which*

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*I have given them.* Numb. 20. 10. &  
12. So much it concerneth, when we  
doe any thing, whether we turne  
our countenance towards God, or  
any other way. Men of the Church,  
you indeed doe smite the rock with  
a Rod, when yee weare out your bo-  
dies, with fasting, watching, and o-  
ther religious exercises, but unless yee  
fixe your eyes upon God with con-  
tinuall attention, you doe not please.  
Ingratefull, vaine are all Services,  
which a Right Intention commends  
not. Therefore wh̄ hit your hand is  
upon the worke, let your eye be set-  
led upon God. It was the custom in  
the Greeke Church heretofore, that  
when bread was brought to the Al-  
tar to be consecrated in the presence  
of the Congregation, he that Mini-  
stred at the Altar went up into the  
Pulpit and admonished the people  
in these words. *Sancta Sancte, Let  
holy things bee holily performed.* By  
this hee signified, that they should  
goe about an holy matter with a full  
desire of holines. So God in times  
past commended: *That which is just,*  
*shalt thou follow justly :* or as wee  
read it: *That which is altogether iust*  
*shalt*

*shalt thou follow, that thou maist live.*  
*Deut. 16. 20.* The same course is to  
 be kept in all other actions, that  
 that which is good may be executed  
 likewise with a good intention, the  
 which is excellent, with an excellent  
 intention also. Let every Ecclesiastical  
 call person throughly aime even  
 this in all actions whatsoever, the  
 holy things may bee holily performed,  
 and that he himselfe also may  
 imitate the most holy King, and  
 say: *I have set the Lord alwaies before me.* Psal. 16. 9.

*To Courtiers:*

Torment If punishment did make a Martyr  
 and not the cause, I might scarcely  
 doubt to speake unto many that follow  
 the Court, as unto most holy  
 Martyrs. Many things are to be en-  
 dured of religious persons, yet oftentimes  
 no lesse of Courtiers, to whom  
 a certaine spirituall man said very  
 well, Yee see our crosses, but yee see  
 not our annointings. But now our  
 discourse is of the miseries of Courtiers,  
 we may change the note, and  
 sing: *We see their annointings, but  
 we doe not so well see their Crosse.*  
*They have diverse kinds of Oynment*  
*from*



from Pleasure, but they have no lesse  
 diverse kinds of vexation from one  
 cause or other, and oftentimes such as  
 can receive little helpe by those oym-  
 ments and unctions. How great is that  
 one torment alone, to be troubled with  
 his owne, or the envy of other men !  
 it is a mighty crosse, as well to be an  
 Agent, as a Patient in this kind.  
 Chrysostome bestoweth her Titles  
 upon envy, when hee calleth her the  
 Divells weapon, the root of murder,  
 unworthy of all pardon and excuse, the  
 onely hurter of her self, and the envi-  
 ous mans punishment, and mother of all  
 mischief. They say that envy is bred  
 and brought up in Princes Courts, I  
 know not whether I may not say also  
 that she waxeth old there. This is a  
 grievous mischief, and easily findeth  
 no remedy because there is hardly none  
 but it despiseth. Nor doth the plague of  
 envy alone, which is almost incurable,  
 afflict many in Princes Courts. Other  
 things also are not wanting, which  
 can be no better overcome, then by pa-  
 tient enduring. It was the famous  
 speech of him, which grew old in the  
 service of Kings. When one asked him  
 how he came to the grace of old age, a  
 very

## 566 Of a Right

very rare thing in Court? By taking injuries, saith he and returning thanks. Senec. L. 2. de. Ira. c. 33. For the injuries of great men are to be borne not only patiently, but with a cheerefull countenance. It is sometimes so necessary to vindicate an injury, that there is need not so much to confesse it. Therefore although good Fortune, golden Fortune, may seeme to have taken her way into Princes Courts, with all her mighty Truncheons yet unles patience likewise be called in to company, there is no felicity of continuance in Princes Courts. Even in the fairest palaces and Castles of Kings, there is need of patience, and that often, and many times such as more then people commonly use. If we want the art of suffering here, there will be a world of complaints on our sides. Scarce any will confesse, that he hath full satisfaction given him; no man will beleeve that he is sufficiently rewarded at his own rate; all will say, they hoped for greater matters, or obtained lesse then their deserts. The most veraigae Antidote against all these mischiefs is a Right intention. Without this vanity of vanities, all is vanity.

By to ty, whatsoever painer is bestowed in  
urnia the service of Kings, surely God re-  
33 payeth them with a reward most fit  
are for such, which corrupt all their in-  
t will dustry with a naughty intention. There  
may be some that serve unely the eyes and  
an in eares of Princes, so they fill the one, &  
ch take up the other, this is all that they  
to god desire : they are little troubled about  
seem the directing of a right intention con-  
rince tinuallly to God. As they despise not  
in the favour of God, so truly they nei-  
edit ther sue for it, nor doe they live any  
flow otherwise, then if they said plain-  
Evelly, Who will give us money from  
ter Heaven ? The gold: a hand: of Kings  
as doe stiffe our pulses; let him expect  
as gold: a shewe: s from heaven that will,  
me we receive this wealthy raine out of  
the Court. The favour of Kings is  
a these mens greatest felicity, and then  
at length they account themselves  
na blessed, when they have princes eyes  
most propitious and favourable unto  
them. God I say, is ready, to deale with  
these people, according as they have  
deserved of him, sometimes all things  
fall out otherwise with them then  
they hoped, they begin to displease  
those very eyes, to which they were  
most

Tractable

most devoted, and find them now  
 more so open and courteous, as in times  
 past. Here they make Heaven and  
 earth ring with complaints, that no  
 thing is repayed worthy of their ser-  
 vice, that they deserved better, and  
 the helpe of man be wanting, that God  
 will be the revenger of their wrongs.  
 And why now, O good sirs, doe yee call  
 God to take your parts? yee waite  
 upon the Princes eyes, not the Lord.  
 All the intention of your labours inclin-  
 ed to the Court, not to Heaven. Doe  
 yee now without shame hope for as-  
 sistance from Heaven which yee never  
 sought; for helpe from God, whom yee  
 never served. Where are the Gods  
 whom yee trusted, which did eat the  
 fat of your Sacrifices, and drank the  
 wine of your drink offerings? Let  
 them rise up and helpe you, and  
 your protection in time of need.  
 Deut. 32. 37. This is a very fit re-  
 membrance for them, that have wrested a right  
 intention which they did owe to God  
 wholly awry upon men. At length being  
 most justly forsaken of men and God  
 they are left to themselves for destruc-  
 tion. So great a matter it is to alter  
 right intention, which we owe to  
 God.

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God, by wicked consenage into the slavery of men: So great a matter it is, carelessly to turn away the intent of all their paines unto mens eyes, from Gods. You therefore, who soever follow Princes Courts, I desire you, as yee tender your own safety, that you would be of this mind at least-wise, namely not to cast away your paines, for indeed nothing is more profitable, then to procure your own profit in this manner. Let vertue please you, and before all things a right intention, not because it delighteth, but let it therefore delight you, because it is pleasing. You must perform the least and greatest matters by the advise of right intention. The manner of doing is oftentimes more acceptable to God, then the deed it self, although never so excellent. Even as meat daintily seasoned is sweeter sometimes then other which is far dearer, if it be seasoned ill. What more base then *Dauids* Vile dancing before the Arke? and yet the affection & worthy intent therein was wonderfull pleasing. That cannot displease God, which proceedeth from a right intention.

intention can sweetly talve many  
 fores of Princes Courts, if it be em-  
 braced. There be found in Princes  
 Courts, besides those that we speake  
 of not a few, which though they car-  
 ry smiling countenances, yet they are  
 heavy in heart, and alwaies grievin  
 with whom there is no cause but  
 serves to complain of, troubled peo-  
 ple, & never but repining, for whom  
 a shower of Gold would not bee  
 nough, to stop their mouths. An un-  
 happy kind of men, whom nothing  
 pleaseth, but what they doe them-  
 selves, to whom whatsoever is given  
 is lesse then they desired or looked  
 for. O heavy soules! but all longe  
 your selves, that which ye complain  
 of the Court the same is found ev-  
 ry where else. I therefore thinke of  
 ten with your selves, that there  
 is no felicity so good, whereof we may  
 not complain in some kind. But  
 whosoever is of a right intention  
 in all things, is contented with his wife  
 and his owne conscience for a wit-  
 nes, with the witnes of God in  
 Heaven. He calleth God the debtor  
 of all things, which are not answer-  
 able to his deservings. There be

Seeth all  
 things on  
 Gods score

chers in Princes Courts, not much unlike those before, whom it delighteth not to doe well, but to be scene to have done well: which being addicted to glory, doe put on a stately shew upon all that they doe, which is all boasting & vaine glorious work to the eyes or eares of Princes, caring for a right intention the least of all things. As some fruits are pleasant to the eye, not to the tast, and as some Jewels of a darker colour, doe sometimes receive a lustre like to the best, from the rare workmanship and Gold which is put about them, so their services make a faire shew by the borrowed raies of glosing policy. Of these men Gregory truly: *When they covet to set themselves forth to other mens eyes, they condemn that which they doe.* Greg. l. 8. mor. c. 30. Most idle are these mens labours, and directly none, because they are destitute of a right intention. But if they will not be weaned in vaine, let them mixe a right intention with all their actions, and learn to pluck off all proud shew from their duty, let them learn to doe much, and to speake very little  
of

of themselves. But there are others also that follow the Court, who forasmuch as their greatest care is how to obtain grace and favour, do stand in feare continually, that the dignity may turne up her heels, and pleasures chang countenance and be gone. These men leade an Harsh life, alwaies out of quiet and quaking, and at every little blast dreaming of dangers, one care turmoyleth them after another, who if they would settle their mind with a right intention, they might live without this feare and trembling, relying upon God, and not the favours of men.

Moreover what shall we think of them, which can least of all endure that which they do themselves, that is to envy and strive to surpasse others. It seemeth an intolerable thing to them, when they are shoted by other mens envy, but they quietly passe over their owne envy to others with a favourable conceit of themselves. Wee have already given Sentence against these before. He is a right intentions enemy, who soever is such a friend to envy. But why doe ye take so much paines to mischief  
every



every one himself? This is the part of unskillfull men; which while they purpose to strike their enemy, turne back the weapon & run themselves through. No body envieth another never so little, but he hurteth himself very much.

*Scorn envy with thy heart: it seares his head;  
Arm him it armes, & strikes the owner dead. Or where  
it was bred*

Endeavour therefore, whosoever thou art, to macerate thy adversaries with thy patience, and well doing; so thou overcommest them. Thou knowest how well *Phaeton* used his Chariot, or *Icarus* his wings. If thou wilt needs advance thy self above others, thou must fall. Nor yet are there some wanting in Princes Courts, whom the bewitching custom of bodily pleasures, and forgetfulness of piety as a superfluous thing, doe bring to that strange fate that they onely are in estimation with themselves, they looke downe upon others as it were from on high, and make nothing of them in comparison of themselves; they oppresse their underlings, and can endure not so much as the shadow of an in-

jury. But vertue is so gracious, that the very wicked have this quality, like that which is good. Which of them is there that would not seeme an upright dealer? that in the midst of wickednes and injurious courses, affecteth not an opiniou of goodnes? that casteth not some shew of honesty, upon those things which hee doth most unjustly? and would seem likewise to have bestowed a good turne upon them, whom hee hath hurt. And therefore they take it well to have thankses given by those, whom they afflicted; and faine themselves honest and liberall, because they never meane to be good indeed. But a right intention will teach these very men, (if they will be ruled at all) to looke upon the course of their life, and to contemplate the variable condition of fortune, they shall learne not to be forgetfull of mans fraile estate, nor to bee putt up with too much trust in themselves to use gentlenes towards their inferiours, reverence to their betters to cast off those kind of cares and hatetull manners, to doe all things without stubbornnes in that manner,

Too good  
an opinion  
of

manner, that there shall be no difficulty in hearing, no delay in answering, and they, when need is, shall be ready to goe about all things that are to be done, with quietnes. And a Right Intention teacheth that moreover. If he be weaker that did thee wrong, spare him; if mightier, hold thy peace, and carry thy fortune, whatsoever it be, in a reverent manner. I thou knowest what was wisely spoken: whilst I was in an high state, I was never but in an honorable dread. *Sen. Thyest. Act. 3.*

*A mighty fortune wants not mighty feare,  
Nor glorious state from danger goeth free:  
What ere is high, long states not in that  
sheare,  
But will by enuy, or time ruind be.* (Apollod.)

Trust not too much unto thy self,  
nay even nothing at all, whosoever thou art,

*And carefully pluck in the Sailes* *Pro-osi-*  
*Of that, whic with thy mind prouailes.* *rique mo-*

The end of an aspiring life hath  
usually bin, *to fall*. Let him which *mar, cen-*  
feareth a fall take a right intention *crabe uelo-*  
for his Guide, hee which wanteth *cus. Ouid.*  
this, profiteth neither himselfe, nor *lib. 3. Trist.*

others. He bestoweth not a kindnes, which doth good with an evill mind. He seeketh his owne ruine, which graceth not his actions with an upright end : hee laboureth in vaine, which aimeth not at God in his labour. Of all Servants he is the most wretched, that wanteth a right intention. Sowre not therefore O Lord Palatines, O what Courtiers soever yee bee, Sowre not among thornes (*Jerem. 4. 3.*) Mixe not so much basenes with your deserts, as to defraud them of an heavenly reward. Performe I beseech you, not for ambition, not for fame, or outward sight, whatsoever the conditions of your charge lead you unto ; and whatsoever in conclusion cometh to be undergone, undergoe not for favour and affection, not for money and riches, not for ostentation and glory, but for God, to whom no man ever approved himself otherwise, then by a right intention.

*To all Estates of men.*

*Diogenes seemes to me to have spoken excellently, who sayd: That men seeke with greatest diligence after*

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*ter those things which belong to life, but those things which conduce to good living, they neglect and nothing esteeme Stob. Ser. 2* Even so it is, we all take this course, to doe our own busines, but how well, or with what intent we doe it, few there are which use a serious mind about that. O Christians, not onely what we doe, but with what mind we doe it, is of exceeding moment. Hereupon that Apocalypicall Angel St. Iohn against the Prelate of the Church of *Sardis*. Revel 2. 2. was commended thus grievously to complaine. *I know (saith he) thy workes, how thou hast a name that thou livest, and art dead For I have not found thy workes perfect before God.* The workes of this Bishop did indeed seeme compleat and rare unto men, but they were not such before God, which looks upon the inward meaning of man, therefore they are accused as altogether empty and vaine, for they tooke their aime amisse. And even for this cause is the same Elder of the Church of *Sardis* pronounced dead, though by others he were reckoned among

the living. O how great a number of such dead men, is to be beleev'd, live in the world. Which have a name that they live, and yet are dead, whose workes indeed may seeme perfect, but because they bee destitute of a Right Intention, are altogether fruitlesse, and like a pip't Nut, very night, and meere darknes inwrap all things, wheresoever the light of a right intention shines not. No body without this eye is faire, none with it foule. *Lucerna corporis tui est oculus tuus*, The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evill, thy whole body shall bee full of darknesse. We have said before: To doe well onely that thou maist escape Hell, is the part of a Slave; to obtaine Heaven, the part of a greedy Merchant: to please God, this alone the part of a loving Sonne. A good man out of the good treasure of his heart, bringeth forth good things, and an evill man out of the evill treasure of his heart, bringeth forth evill things. *Mat. 12. 35.* The drift of the thoughts is verily the treasure of

## Lib.2 *Intention.* 579

of the heart. *It is the intention* saith St. Austine, lib. 2. de Serm. Dom. c. 21. *whereby we doe, whatsoever we doe, which if it bee pure and upright, considering that which is to be considered, all our workes which wee worke according to that, must needs be good.* In which respect, it skilleth not so much what we give, what we doe, or what we endure, as with what mind, and intent. For vertue consisteth not in that which is given, which is done, or endured, but in the very mind and intention of the Giver, Doer, or Sufferer. Wherein wee must weigh (saith Greg. 1. 1. in *Ezech. Hom. 4.*) that every good which is done bee lifted up by a Right Intention to heavenly ends. It is the intention which extolls small matters, illustrates poore, but debaseth such as are great, and had in reputation, even as she her selfe is right or wrong. The things which are desired have neither nature, nor of good, nor of evill: The matter is, whither the intention drawes them, for this gives things their forme. All vertues fall to the ground with-

Slight

Pure

out a Right intention, which is the life of vertues, and source of all deserving actions. St Bernard upon those words of the Lord (*But when thou fastest, annoynt thine head and wash thy face*) By this saith hee, that he bids thee wash thy face, he instructeth us to keepe a right meaning: because as the beauty of the body is in the face, so the grace of the Soules operation consisteth wholly in the intention. Bernard. in *Sermon*. The heavenly King commending his Spouse for her height, *This thy stature*, saith he, *is like to a Palme Tree. Cant. 7. 7.* In this Encomium doeth hee most fitly decipher the uprightnesse of a good intention, which advanceth her felicitie alwaies constant and directly towards God, which is proper to the Palme Tree, namely to shoot her branches upward, and to be eminent amongst Trees. The Spouse is praised, lest thee should be of an ingratefull mind replyes, All manner of fruits both new and old I have laid up for thee, O my Beloved. I yeeld my selfe, and all mine to thy most holy Will. Wholly



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I y I doe consecrate my selfe to thy honour. Mine eyes shut to all other things, I onely open to thee. To thee alone I lift them up. Yea all my members, I apply to thy service onely. Furthermore how our members are to bee employed in Gods service, notably *St. Chrysostome*: He made, *saith hee*, thine eye for thee, offer thine eye to his use, not to the Divells. But how shalt thou offer thine eye to him? if seeing his Creatures thou shalt glorifie him, and withdraw thy sight from the lookes of women He made thee hands; keepe these for thy self, not for the Divell, exercising and stretching them forth not to theft and covetousnes, but to his command and pleasure, as also to continuall prayer, and to helpe such as have need. He made thee eares; lend these to him, not to obscene Tales, to lascivious Songs; but let all thy meditation be in the Law of the most High. Hee made thy mouth, let this doe none of those things which are displeasing to him, but sing Psalmes, & Hymnes; and spirituall Odes. He made thee

feet, not to run to mischief, but to such things as be good. Hee made thy belly, not that thou shouldst buy it with meates, but play the Philosopher. He gave us clothes to put on, not for vaine ostentation, or to weare much gold, and Christ be starved for cold. Hee gave thee house, mony, and crop, not to possesse them alone, but to bestow upon other, and especially the poore. *Chrysost. in moral. Hom. 10. et 11.* All these things doeth a right intention teach, which elevates all humane actions to God, and hath nothing corrupt in her, alwayes of a good conscience, infatigable, exposed to all men, for never are all things shut up in that manner, but there is a place left for good intention. Never is a right intention vexed, nor hatefull to herselfe, nor changes a jot, because it ever followes the best, onely God, onely good. Thither therefore it ascendeth, from whence no force can plucke it, where there is no entrance, neither for griefe, nor hope, nor feare. Not yet for any thing, which may loose the embracements

**Lib.2**    *Intention.*    583

bracements of the chiefeſt good. A right intention beareth, whatſoever adverſity happeneth, not onely patient, but willing, and joyfull, and confeſſeth every difficulty of times to be the law of Nature. A right intention is the beſt ſauce for the worſt fortune that can be. And as a good Souldier dreads not his wounds, numbers his ſcarres, and run-through with weapons, loves the Genrall to his death, for whom he falls: ſo a Right Intention takes that old precept for a Rule, Follow God. And cleaves to God alwaies with all her ſtrength: refuseth nothing at any time to be done for Gods ſake. Moſt willingly embraceth the ſharpeſt troubles for God, judgeth it the greateſt liberty to obey God in all things; accounts it the ſweeteſt claue of felicity to dye for GOD. By this meanes a right intention is never without gaines. whicheſoever ſhe moves her ſelfe never ſo lightly ſhe is on the getting ſide. ſhee aſſaies nothing in vaine, ſhe depends not upon the event of things, all things fall out to her wiſh, nor can ſhee  
any y

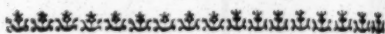
any way be hundred. And although she be not yet in her Kingdome, yet she knowes her selfe to be borne to a Kingdome, and that an heavenly one. Most quick sighted is a Right Intention, yea she is all eye, but that which remanes continually fixt upon God. Whosoever therefore you are of a right intention, imagine that God saith to you, what is there, wherein you that have bin pleased with the truth, can complaine of me? others snatch at seeming goods, and carry away vaine minds, as deceived with a dream after long sleep. These are adorned with gold, with silver, and with skewe, within have no good. These whom yee looke upon for happy, if yee shall see them not where they appeare, but where they lye hid, are wretched, beastly, filthy, being outwardly painted in the manner of their walls. Not solid and sound felicity is this, shallow it is, and thin indeed. Whiles therefore they may stand, or vaunt themselves at pleasure, they make a faire shew and coosen; when any thing happeneth that disturbs and

detects,

Lib. 2: *Intention.* 585

defects, then appeareth how much grosse and very filth a false brightness covered. To you I have given sure and enduring riches, by how much more you shall turne and wind them, so much better and greater shall they bee. To you I have granted, to contemne fearefull things, to scorne desirable things, you glitter not outwardly: your goods meet you within. Your happiness is, not to want happiness. But many things fall out grievous, fearefull, hard to bee endured; because by those I would not withdraw you from your owne good. I have armed your minds against all those things. Beare up stoutly, and renew in your selves a Right Intention daily, like the fire of the continuall Sacrifice. Therefore, O Christians, in you, and in your pleasure it lyes, to erre never or ever; whether you will bee deserving seldome or all waies. No man suffers the want of a right intention, but he that will, forasmuch as the first and greatest part thereof is To be Willing. Whosoever sincerely desireth all things for God,  
he

he studieth all vertues in a Compendium. For as of all other vertues, so of this the whole Benefit returns unto the soule.



## CHAP. XII.

*The conclusion of those things which have beene spoken of a Right Intention.*

**T**AKE heed to thy selfe : or bee circumspect in all things : was very fitly spoken to *Tobit* and *Timothy*, for vertues preservation. It sets open the doore to all vices, not *To take heed to ones selfe*, to be seldome at home, not to bee his owne man, to let the mind run whither it list, to meddle with many matters, to send the desires a gad-ding, to thinke upon nothing before hand, to labour in frivolous things, or such as belong not to us; to doe much and nothing, to looke upon all things with a distemperd mind and roving eyes. A single eye is most commendable.

*Tob. 4. 14.  
1Tim. 4. 16.*

*Cyrus* the mighty King of *persia*, as *Zenophon* storieth, although hee held

held *Tigranes* King of *Armenia* whom he vanquished in Battell, together with his Wife in captive Bands, yet he would not be forgetfull of humanity, but wisely remembered that himfelfe alfo was a man When therefore he had deeply weighed and confidered with himfelfe the variable fortune of Princes, he admitted thofe two royall Consorts, not onely into conference with him, but alfo to his Table, he like a man of entertainment, and Mafter of the Feaft, being diversely pleafant while they were at their cheere, and merry not without laughter. At length to try the mind of his Guefts : *Tell me, I pray thee Tigranes, faith he, what price wilt thou give mee to redeme thy Wife? To whom Tigranes readily : Beleeve me, I would give my Kingdome for a ranfome, if thy fortune had not envied me the fame. Now whereas I am diftitute of a Kingdome, I will freely lay downe my Head for her deliverance. Cyrus being wonderfully delighted with fuch fincere love, did willingly con-*

*Descended into a deep and weighty confiderations of &c.*

*Put on a compaffionate yeelded affection*

yeelded them both their liberties  
 againe together with their State,  
*Tigranes* now restored to himselfe  
 and his Kingdome, shortly after  
 asked his Wife, what she thought  
 of the wisdom and magnanimity,  
 what of the beauty of *Cyrus*?  
 Whereunto the discrete Queene:  
*O my deare Husband*, quoth thee,  
*cast mine eyes not upon Cyrus, but*  
*upon him, which proffered to redeme*  
*my liberty with the losse of his life,*  
*him alone did I behold, whilst we*  
*lived among the Persians.* A most  
 prudent saying: That the eyes doe  
 of right belong to him, to whom  
 thou canst not deny thy life.

Wherefore especially, good  
 Christian, *Take heed to thy selfe,*  
 and deny him not thine eyes, to  
 whom thou owest even thy life.  
 Thou knowest that thou art not  
 thine owne, thou understandest  
 who gave thee thy life by dying  
 for thee: and why shall not thine  
 eye, thine intention goe after this  
 thy Deliverer onely? Thou livest in  
 vaine, unlesse thou spend thy time  
 especially in the contemplation of  
 him. For by this onely meanes thou

art



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are present with thy selfe, when thou makest this convoy to thy Maker and Saviour. Alas how often are we from home, and depart out of our selves? Who almost is so happy as to possesse himself? *Observe me an angry man*, and thou shalt heare how he confesseth freely, that hee is not his owne man by reason of vexation, for he hath nothing lesse at command then himselfe, and his passion. Look upon a man given to fleshly desires; he hath lost his eyes and understanding in anothers countenance: he is not himselfe, hee hath nothing to doe with a single eye. Take notice of a covetous man, hee is never in his right mind, Many hath stole it away from him. And who can say, that an covious man is his owne master? he never hath an eye to himselfe, but to those whose destruction hee studieth. Behold a gluttonous man. hee is of a fottish disposition, he is wholly buried in good cheere, or cups. All vices whatsoever, all errors have this for their beginning, Not to take heed, to be scarce ever in his owne presence. *Hoc se quisq. modo fugit* --- *Lucret. l. 3.* In this manner every one

*Drivens  
last to most  
frivolous  
temptations*

one runs away from himselfe. Thus also an impatient man quite departeth from himselfe, liverh altogether out of himselfe, and hereby is made the subject of most deplorable follies. He which retaineth any part of himselfe and a sound understanding, enters into this private dispute: *What doe I? I shall not alter my estate from worse to better by playing the foole. If I have endured any hurt, it will increase by this makes; if I should goe about to do any, I am attended with an headstrong minister, Fury. Whatsoever shall take in hand, I shall sooner bring to an ill end by this giddines, then can well set upon it, and there is no other gaine to bee expected thereby, but sudden and unprofitable repentance. To speake the truth, that which a mans naile is on a boy'e, the same is impatience in every action. If which would have his affliction to be exasperated, let him take it impatiently. Why therefore doe I not leave off raging, and keep in my complaint? I barke but to the wind, to no end and purpose, but that as many as shall heare me, may throw stones at me, like*

a Dog.

Lib. 2 *Intention.* 591

*a Dog. Therefore I will take heed to my selfe, and that state which I should confound by outrageous dealing, I will restore by patient bearing. Tranquillity will supply, what fury would bereave me of. Thucydides said truly, That there are two things very contrary to a right mind, Rashnes, and anger. For that cause see that thou be able to moderate anger, and let not every distast transport to rash words. This is the expostulation of a man that departs not out of himselfe, this single eye be-  
ho'deth far more, then those eyes that are manifold. But even as those before, so he that is heedlesse and hasty in giving counsell, or passing sentence, unlesse he put himselfe continually in mind of that :  
*Attende tibi :* or, *Take heed to thy selfe,* such over-hasty and hot determinations, doe not unusually draw great repentance after them. There be some which rush out with such fiercenes upon the execution of things, that they seeme to have plaid their parts, before they know what they were about, which doe not goe upon busineses, but run head-*

## 592 *Of a Right*

Advice

headlong as if a man were enforced out of his house by a sudden fire, which spreads and consumes all round about it. All these men counsell as it were in the midst of flames. They know not how to deliberate, and call not so much the domestick Senate of their own heart into consultation. To have done is with them to have deliberated; and to have finished the matter, is as much as to have weighed it before hand. They proceed not to things, but burst out at once; or more properly fly upon them: as if a man should forcibly bound himselfe at one leape from some exceeding steep place, notwithstanding that delay which hee teeth must be bestowed upon a prudent and gentle descent. The first advice I will not say, but the first offer occasioned by what fortune soever stands with them for a full determination, whether it will bring dis-advantage, or otherwise, they doe not so much as think, so that they live rather by chance then Counsell; perhaps things will fall out well, perhaps ill, they are ready

ready to take the chance of the Dice. *Scribanis* (*superior rel g. l. 1.*  
c. 14. Here we must cry out with a loud voyce : *Take heed to thy selfe,* whosoever thou art, and put a bridle not onely upon thy judgment, but likewise upon thy tongue. Hee will perissh a thousand times, who-  
soever will not refraine his tongue.

Suffer a  
thousand  
mischiefes

Above all things, see that before War thou provide weapons : in this case especially *Take heed to thy selfe,* that thou goe not unarmed against thine enemy. Vie this course, to prepare a medicine for all things by musing thereon before hand. The premeditation of all those evils, which thou fore-seest long before they come, doth lighten their comming, and it is the part of a wise man to premeditate, that whatsoever can happen to him, must be patiently borne. Christ to arme his followers against all kind of injuries and vexations : *These things,* saith he, *have I told you,* that when the time shall come, you may remember that I told you of them. *Job. 16. 4.* As if he had said to his Disciples : yee shall endure all

Expose a  
naked side

all things the more easily, if yee looke for them to be endured. This provision of mind is exceeding necessary for the due ordering of our lives. Therefore the Son of Sirach giveth earnest charge: and, *My Son,* saith he, *if thou comdest to serve the Lord behave thy selfe with reverence and feare, and prepare thine heart for temptation Ecclesiastic. 2. 1. Prepare thy selfe, forasmuch as the preparations of the heart are in man Prov. 16. 1. A Buckler of Adamant against all adversity, is the serious premeditation thereof: whatsoever thou fore-seest, hurteth not with so much force. Nam praevisa minus tela ferire solent.*

*For Arrows noted while they fly,  
Lesse wound the body then the eye*

All things that come unexpected, seeme the more grievous, and very easily overthrow us, which run upon with a sudden assault. One of the *Roman* Sages, discourting like an excellent Morallist: It is the safest course, saith he, to make tryall of fortune very seldom, but to thinke of her alwaies, and to par

no confidence at all in her good-  
 nesse. I shall take a journey by Sea,  
 unlesse somewhat happen in the  
 meane space : I shall be made Pre-  
 tor, unlesse so mething hinder it :  
 and Trading shall fall out to my  
 mind, unlesse something crosse it.  
*This is the cause why we say, that*  
*nothing befalleth a wise man contra-*  
*ry to his expectation. Ne have not*  
*excepted him from the chances, but*  
*from the errors of men : neither doe*  
*all things happen to him as he would,*  
*but as he thought. But first of all hee*  
*thought that something might be able*  
*to resist his designs. And indeed, the*  
*griefe of a disappointed desire must needs*  
*come the lighter to thy heart, where-*  
*unto thou promisedst no absolute suc-*  
*cesse. Senec. de tranqu. l. Hee which*  
*in this case takes not heed to himself,*  
*if any thing happen contrary to what*  
*he determined, fretteth, and is outra-*  
*gious, which he would have taken pa-*  
*tiently, had he fore-seene it. So Zeno*  
*of Citium when he had heard that all*  
*his riches were drowned in the Sea :*  
*O Fortune, saith he, I command thy*  
*fact, which bringest us to a short*  
*Coast, and a little House, now thou*  
 com-

Opinion

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*fact, which bringest us to a short*  
*Coate, and a little House, now thou*  
 com-

Opinion

commandest me to play the philosopher more diligently. Hee saw this stroke, before hand, therefore hee tooke it contentedly. Things that are unexpected come the more heavily. The strangenes thereof adleth weight to calamities. Wee must send the mind before into all things, and thinke upon not whatsoever is wont, but whatsoever can come to passe. No time is excepted from a bitter event, in very pleasure spring up the causes of grieffe. War ariseth in the midst of peace, and the succours wherein wee trust are turned into feare. Of a friend is made a foe, an enemy of a companion. Many times we suffer invasion without an enemy, and too much felicity finds out causes of destruction for her selfe, if other things be wanting. Sicknesse layeth hold upon the most temperate, a Consumption the most able, punishment the most innocent, trouble the most private liues. Senec. Epist 91. post init. et Ep. 107 paucis mutatis. But those things for the most part doe exceedingly grieve us, which we wonder at as neuer thought of, and unusuall and enquire, what's the reason of this? how com-

meth

meth it about ? who would have imagined it ? Therefore take heed to thy selfe , let none of those things which thou sufferest be strange, none unexpected to thee. To bee offended with these things is as ridiculous as to complaine, that thou art dashed in the high way, or daubed in the dirt. The manner of our life is the same as it is of a Bath, throng , or journey : some things will be enforced, some will fall out of themselves. To live in the world, is no delicate matter. Thou art entred into a long way ; and thou must needs trip, and be weary, and fall. In one place thou shalt leave thy companion, in another place thou shalt bee faine to beare, in another thou shalt feare. *Take heed to thy selfe.* By such displeasures as these this troublesome Journey must bee measured. Therefore let the mind be prepared against all things. Let a man know that he is come where hee must endure thunder-claps, let him know that he is come, where

Hast taken  
a long  
Journey

*Luctus & ultrices posuere cubilia cure,  
Pallentesque habitant morbi, tristisque senectus.*

*Griefe and revengesfull cares have  
made their nest,  
And pale Diseases dwell, and age  
opprest.*

In this Mansion wee must lead our lives. These things avoid thou canst not, thou maist fore-see, thou maist lightly account; but thou shalt lightly account them, if thou shalt often thinke upon, and presume that they will come. No man ever but came more couragiously to that, for which he had a long time fitted himselfe, and bore up stoutly against adversity, if hee considered it before. But on the contrary the smallest things have made him shake, that was unprepared. We must order the matter so, that nothing may be sudden unto us: and because all things are more grievous for their strangenes, this daily cogitation will bring to passe, that we shall be novices to no inconvenience. Let us wonder at none of those things whereunto wee are borne, which therefore must be taken in ill part of none, because they are alike to all men; whatsever thou canst speake, hath hapned un-

to many, and shall hereafter happen. So I say, they are alike. For even that which one escapeth, it was possible for him to suffer. But it is an equall Law, not which all men have undergone, but which was made for all men. Let the mind be enjoyned equity, and let us pay the tributes of mortality without complaining. Winter bringeth sharp frosts, we must be cold. Summer produceth heat, wee must sweat. The untemperatenes of the aire troubles our health, we must be sick. And a wild beast will meet us in some place, and man more pernicious then all beasts, *Take heed to thy selfe.* Some thing the water, another thing the fire will bereave us of. This condition of things we are not able to alter: that we are able, to take a good courage, and besitting a Christian man, wherewith we may endure chances valiantly. It is the best to suffer what thou canst not helpe, and to goe along with God without murmuring, by whose providence all things fall out. He is an ill Souldier which followes his Captain crying,

Condition

This is a courageous spirit, which hath resigned it selfe up to God: but on the contrary he is faint hearted and degenerous, which keeps a struggling, and thinkes ill of the government of the world, and had rather amend all things then himselfe. Let us freely bequeath our selves to God, and fixe the single eye of our intention upon GOD onely. Let us so live, so speake. Let Gods most holy Will find us alway prepared and ready to follow him.

Prize in  
wrestling,  
&c.

*Epictetus* most worthily confirming this very point: Consider first *saith he*, the beginning and end of every thing, and so set upon it. Otherwise thou wilt indeed set upon it eagerly, as considering none of those things which follow. But afterward when any troubles or difficulties shall offer themselves, thou wilt desist with shame. Desirest thou to win the Olympick Games? Consider what goeth before and followeth, and so if it be for thy purpose, addresse thy selfe to the busines. Thou must observe a strict Order, belly-cheare is to be abstai-

abstained, thy body must be exercised though it be irksome, and that at the houre appointed, in hot weather, in cold. Thou must drinke no water, nor yet wine sometimes. Lastly thou must yeeld thy selfe to the Fencers Discipline, as it were to a Physitian. Afterward it happeneth the body to be rent in conflict, the hand to be hurt, the loynes wrenched, much dust swallowed, to be grievously lashed, and together with all these sometimes to be overcome. These things considered, if thou please, enter the combat. But if not, be sure that thou wilt doe after the manner of Children, which one while play the Wrestlers, another the Fencers, now they sound the Trumpet, then they Act Stage-playes, when they have seene these things before, and wondred at them. So thou in like manner wilt be now a Wrestler, then a Fencer, by and by a Philosopher, afterwards an Orator, but with thy whole heart nothing: but shalt imitate, whatsoever thou seest, like an Ape. So that one thing will please thee after another, and still

what thou usest will grow into displeasure. For indeed thou hast taken nothing in hand considerately, nor hast searched or examined the whole business, but put upon it rashly and with a cold desire. *Epictet. l. 3. dissert. c. 15.* Therefore hereafter *Take heed to thy self.* Diogenes being asked what he had learned in *Philosophy*? Answered: *To fore-see misfortunes, and when they came, to beare them patiently. He knowes nothing, whosoever hath not learned this. Those things which are made easie to some by long enduring, a wise man maketh easie by long considering. Sen. l. de Tranquil. c. 11. In such a great revolution of things turning up and downe, if thou accountest not that whatsoever can, will come to passe, thou givest adversity power against thee, which he hath weakned, whosoever saw it before. Sen. l. 6. qq. natural. Question 3. The Basiliske, as they say, killeth a man by seeing him first; but if he be first seene of a man, he is put to flight. The same hapneth to us, if calamity be quicker then our*

*And rash thoughts, it quite over-throwes us upon us in with little trouble. But if we harden security*



our minds against it, and behold it coming with that single eye, it is voyd of strength, and shall but lightly assaile us when we are already provided, and that to our profit and advantage. Therefore, Take heed to thy self, and be prepared to entertaine the hardest fortune whatsoever. When Anaxagoras was in bonds among the Athenians two messengers were brought to him in one day into the prison. The first signified unto him that his death was decreed. To whom Anaxagoras with a constant look: Nature, saith he, hath long agoe given sentence, as well against me, as those that condemne me. Moreover the other declared, that his two Sons were dead. And to him without changing his countenance, he answered: I knew that I begat mortall men. Behold darts here so long fore-seene, that they doe no hurt. Severus the Emperour being wont to meditate likewise upon death, as he did upon other things before hand, had a Coffin by his Bed side, which he used to speake unto in these words: Thou shalt containe the man whom the World cannot. Vlysses having spent 20. yeeres in the travailes of warre,

*Sciebam me mortales gemitisse.*

*Tu virum capies, quem orbis non potest.*

when he came whom saluted his wife Penelope as she wept with dry eyes; but shed teares for a little Dog madly frisking to see his Master, and suddenly dead. Plut. de tranquil. animi. For he sympathiz'd his Wives teares before, and gave them a full regret in mind, but a sudden and unexpected thing enforced him upon that weeping. So all adverse things must bee anticipated in mind, and they will be borne far the more quietly. For even as he that puts himself into a throng can expect no other, then to be violently driven, thrust, and trod upon: so he which is about to travell, let him not hope, but for cloudy, boisterous, windy, rainy weather, hideous tempests, most inconvenient lodgings, and yet such as exact no mean charges. Then let him consider wrong waies, the falling of Horses, the overthrowing of his Coach, diverse mischances, as the usuall appendixes of Iournies, that when these things happen, he may say: I fore-saw the same. Most shamesfull speeches are those: I hoped better, I did not thinke it would have fallen out so with me: I expected not such troubles: I knew not that fortune was a step mother to me:

Lib.2.      *Intention.* 605

me: who had beleev'd, that this would ever have bin? who could have suspected such an envious mind in this man? who would ever have lookt after all these things. So there is a great company of men, which being ready to saile never think of a tempest. But this is not the part of a wise man. If thou wilt be wise for thy advantage, Take heed to thy self, and send forth a provident mind into all things, that thou maist say with Anaxagoras: I fore-saw these, I knew these other, I thought upon those things long before. Have I lost my mony? I knew that it might be taken away. Am I out of favour? I knew that I possessed an inconstant benefit. Am I fallen into poverty? I was confident before, that this is free, merry, safe, if a poore man be not vicious. Doe men speake ill of me? they doe, not that which I deserve, but what they are wont, as some Dogs which have that quality by nature, that they barked not so much out of urstace as custom. Doth sickness trouble me? I know I am obnoxious both to diseases and to death, but there is occasion of vertue given upon the Death-bed. Have I cruell enemies? I

*Neminem  
ladi, nisi a  
soli so.*

have read before hind in Chryso-  
stome, that no man is hurt but of him-  
self. Doe envy, trouble, pensiveness op-  
presse me? neither doth this fall out  
contrary to expectation. Lamentation,  
gorrow, feare, are not punishments so  
much, as tributes of our present life.  
Hath death taken away our children,  
parents, kinsfolk, friends? what new  
or strange thing is this? they are dead  
which must one day have dyed: my  
turn is next, I have already learned  
that the death of mortall men is not  
to be bewailed extremely. if any one  
shall take this to heart, and shall so  
looke upon all other mens harmes,  
whereof there is a huge company di-  
ly, as if they had a free passage to  
him also, he will arme himself long be-  
fore they come on. Therefore, Take  
heed to thy selfe, and performe this  
li, ewise with the same promesse, that  
none of these things which happen,  
may be sudden unto thee. For by loo-  
king as it were for that to come, what-  
soever can come to passe, will abate  
the force of all evils. The mind is in-  
structed to the patient bearing of dan-  
gers too late afterward. Take heed  
to thy selfe.

But

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But in all other things also, I put thee in mind of the same continually. *Take heed to thy selfe.* Wee are led by little and little to irrecoverable down-falls. And even so from slender beginnings we descend to endlesse inconveniences. There is no reason, when once affection is brought in, and hath any leave afforded it by our will. It will doe afterward as much as it listeth, not as much as thou shalt permit. The enemy, I say, is to be driven away in the very frontiers, for when he is entred, and hath brought himselfe within the Gates, he takes no limitation from the Captives. *Sen. l. 1. de ira. c. 7. & 8.* The affections obey but in stubborn manner. There is no vice without its patronage, none but hath a modest and exorable addres, but for this it spreads the farther. Thou shalt not entreat it to make an end, if thou permittest it to begin. Therefore, *Take heed to thy selfe*, and resist the first attempt. The way must be stopt against vices at the beginning, by a right intention. If wickednesse once take root, and grow old, like a disease  
come

come to the full it will be hardly removed. It is more easie to keep out pernicious things then to rule them, and not to admit, then to restraine them when they are admitted. For when once they have put themselves in possession, they are more master then the Land-lord, and suffer not themselves to be thrust out or diminished. Moreover reason it self, to whom the reines are committed, is so long in power, as it is severed from the affections: but if it have mixed and contaminated it selfe therewith, it cannot containe them, whom it might have kept out of place. For the mind being once in a commotion and combustion submits to that, of which it is assaulted. The beginnings of some things are in our power: if they goe any farther, they carry us away with their force, and hardly leave any possibility to returne. As bodies violently throwne downward have no command of themselves, and cannot give backe nor tarry when they are cast head-long, but an irrevocable precipitation cuts off all advice and repentance, and they cannot but come thither.

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thither, whither they were not able to goe. So the mind if it dissolutely cast it self into anger, lust, and other passions, will hardly repress the force, the proclive nature of vices, will carry it away, and throw it to the very bottom. Therefore let us resist vices at the threshold; because they are, as I said, more easily not let in, then they goe out afterwards. Nature hath commanded us a care of our selves, but when thou givest too much respect to this, it is vice. So from a beginning, which is not evil we goe on to the flesh, and the commodities of the body, and whatsoever bordret upon them. Excellently *Isidore: The Divell*, saith he, *is a slippery Serpent, whose head that is, his first suggestion if men resist not, be glides wholly into the very bottome of the heart, and is never felt.* *Isid. l. 3 de sum. bon. c. 5.* Therefore, *Take heed to thy selfe*, and withstand the first beginnings by a right intention continually renewed, otherwise thou wilt commonly run head long into error: scarce ever to be recovered.

Next of all we must take heed, that we strive not in frivolous matters,

Sped

Hang their  
noses over  
&c.)

Occasions

ters, or such as belong not to us, that is, that we neither desire those things which we cannot obtain, or having gotten our purpose, understand the vanity of our desires too late, & after a great deale of shame. Or yet that our labour bee not in vaine and without effect, or the effect bee unworthy of our labour. For commonly sorrow followes upon these courses, if either the matter have not succeeded, or the successe be shamefull. We must weane our selves from running about, saith *Seneca*, such as a great many people use, which goe up and down to houses, and playes, and markets. They put themselves forward upon other folkes businesses, like those that have alwaies somewhat to doe. If you shall aske any of these, when they are going out a doores, whether now, what intend you? he will answer thee. *I know not very well: but I will goe see some or other, I will doe somewhat.* When they come home again wearied with frivolous business, they sweare they know not themselves, wherefore they went out, where they have bin, being ready



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by the next day to tread the very same maze. So they wander hither and thither to no purpose, seeking after busines; and they doe not the thing they determined, but which they ran into by chance. They use a vaine and inconsiderate course, such as Emets creeping up and downe amongst trees, which run madly up to the top, and by and by to the bottome. Diverse lead a life like to these, whose one may not usually tearme an unquiet idlenes, which love busines more then doe any. Let all labours therefore be referred to some end, let it aime at some mark, and never let it want a sound intention. Vpon that naughty custome doth wait this mischievous vice, listning after newes, enquiring into private and publique affaires, the knowledge of many matters, which are neither told, nor safely heard. How often doe wee put our hands into other mens matters, and neglect our owne, or are busie about unnecessary things, and omit those that be necessary and profitable, nor compose any thing with a holier care for the most part, then that  
which

which belongeth not to us. Why doe we learne vaine, why unprofitable, or harmefull things? Let us learne to encrease continency, to restraine luxury, to temper our belly, to assuage anger, to look upon poverty with contented eyes, to follow frugality. *Isaiah* in time past complaining: *Wherefore*, saith hee, *doe ye spend your mony for that which is not bread, and your labour for that which satisfieth not.* Isa. 55. 2. What canst thou think of that man, which being now ready to starve, yet carrieth all that little mony which hee hath left, to the Merchant, and buyeth a feather to trimme his Cap? Many commit folly not unlike to this, whom a strong fortifines possesseth, who doe all things besides those, which belong to their soule and salvation. They weare out themselves many waies with labours and cares, but they grace their cares and labours with none, or not a right intention. They sue for mony or favour, or both, but they are never troubled with looking after heaven: they reckon it among their gaires to stir till they bee weary in  
all

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all other things. Against these St. Paul worthily cries out : *Have yee suffered so many things in vaine ? Gal. 3. 4.* There bee some which measure the Seas, goe through all Countries, compas the world about. There be which doe search almost all Authors, and draw what newes soever is in any place into their eares ; of these thou maist say truly : Such people as these doe meet with none in the world more hardily at home, then themselves , they are alwayes out of themselves , and straggle where they have nothing to doe , and that which followeth hereupon , they are knowne to no body lesse then to themselves. A miserable kind of men, which shall freely confesse at the latter end of their life : *Wee have laboured all night, and have taken nothing. Luk. 5. 5.* Therefore, *Take heed to thy self,* and bee occupied about thine owne busines ; let thy mind stick to it self, let it looke to it self, and not meddle with other folkes matters. All veines are tender at the beginning, in time they grow strong and hardy. At first therefore the mind must

must be gently enforced, that it may continue vigilant in this attention, & carefully insift upon those things which it doth, least it bee rapt hither and thither into contrary opinions with an heedles instability; but so soone as it hath bin suffered to take breath even a very little, it may retire it self into the bosome of affected prayer, although performed in few words. The mind which is thus present with it selfe, not onely runs not abroad to other mens matters, but is wary also in its owne, that nothing goe beyond the bounds.

Lastly a continuall respect of ones selfe, doth governe all affaires rightly. In this point especially *Take heed to thy selfe*, and never undertake businesses so, but that from thence thou maist have a free regresse to God. For indeed the mind is frequently to bee recalled from all externall things unto it selfe, and ever and anon, as in dangerous time of sayling turne thou into the Haven; nor tarry untill things let thee goe, but breake from them of thine owne accord, and

and come home to thy selfe as  
 soone as lyeth in thy power. Accu- To take  
 stome to walke abroad even in the the aire  
 midst of earnest businellcs, and  
 with sighes fetcht ordinarily from  
 the bottome of thy heart, to goe  
 unto the common father of all  
 things, and withall revive a right  
 intention. Be mindfull of Eternity  
 at hand, and fly up with a fervent  
 spirit unto God, as often as occasi-  
 on will permit. Make God alwaies  
 thine aime, in whom thine eyes  
 may never but be bounded. So thou  
 shalt doe all things as diligently,  
 and as circumspectly, as a faithfull  
 and upright man useth to keepe his  
 charge. So thou shalt not bee ter-  
 rified at hard matters, nor with-  
 draw thy foot fearefully, but be-  
 ing above all invasive forces, shalt  
 attempt nothing rashly, valiantly  
 many things: so thou shalt looke  
 with an equall eye both upon pro-  
 fit and displeasures. Thou knowest  
 that he is accounted the wisest man,  
 which borroweth advice of him-  
 selfe, not of another. This in this  
 case is not onely laudable, but ne-  
 cessary. Fetch the soule and life of  
 all

all thy actions, not from other mens eyes and cares, but from thy selfe and thine owne intencion. This is true wisdom, these are the safest Counsels, before all our actions, the least, the greatest, ever to place a right intencion, and never to deflect the eyes from God.

*Discreet*

*Here we may take occasion to grow into words of disdain, and most worthily to bee incensed against the idleness of men. Wee are all for the most part carefull in small matters, but negligent in the greatest: Wee doe not onely neglect a right intencion in many passages of our lives, but also too commonly mixe a wrong one with our actions. Iacob is times past reprehending his Sonnes: Why doe yee looke one upon another, saith hee, goe downe, and buy for us, that we may live. Genes. 42. 2. The same here may I cry out, Why doe yee looke one upon another O mortall men, why doe yee follow most vaine courses, why doe yee take paines to no purpose, and let passe necessary things: I may not unfitly say of the vaine and idle endeavours of a great many, that*  
*which*

which one said of his owne Studies  
and his companions : Wee learne all  
things, saith he, besides those that *Omnia disc*  
are needfull. After the very same *cum prater*  
manner thou must find not a few, *necessaria*  
which learne all things, know all  
things, besides those that make for  
the gaining of Heaven. Who so  
knoweth onely to doe, hee truely  
knoweth nothing, unlesse hee know  
also how to doe well, and to joyne  
a Right Intention with all his doings.  
Alas how many things doe wee, and  
corrupt our deeds with a naughty in-  
tention, and so wee burne our owne  
fields cur selves, and cut downe our  
owne Vine-yards. Wee pray, but  
because we may be accounted lovers  
of Prayer. Wee give some-what to  
the poore, but that wee may avoyd  
the name of miser, and be called be-  
neficiall Wee fast, but therefore one-  
ly sometimes, that we may devour the  
more afterward. We take paines, but  
only for gain, but for shew, but for praise  
but for necessity, but for nothing but  
surpruse. We frequent the Church, but  
because we may be seene, or at least  
that we may see things not then to be  
lookt upon. We are present at divine  
Service,

Service, but often but of meere custome, or to passe away the time. Wee heare Sermons, but drawne by curiosity, that we may become more learned, not the better. Wee are ready in all acts of devotion, but that we may be thought to performe no lesse then others. We come to the heavenly Banquet, but neither doe we forsake our selves here, nor here many times looke after any thing but sweetnesse. We goe a great way to Church hither and thither, but onely that we may recreate our spirits, and shake off the wearinesse of our Houses. We invite to good cheere, not the poore, but those that may invite us againe. We give, that it may likewise bee given to vs. We bestow kindnesse, that it may be bestowed upon us also. We praise others, that we may bee also praised our selves. Wee speake Honny and Roses when wee see our time, but that we may be affably spoken to againe, that we may be esteemed courteous, or that wee may deceive the more sweetly. We eat and drinke, not onely because we are not hungry and thirsty, for so doth a Mole also in the field, but because to  
sate



eat and drinke, relisheth daintily  
 with us, and doth wonderfully please  
 our appetite. Wee heape up wealth,  
 not that wee may helpe the poore,  
 but that wee may bee rich our selves.  
 Wee talke, wee walke, wee sport,  
 wee sleepe, not that wee may refresh  
 a weary mind or body, but that we  
 may sacrifice to our Genius, and doe  
 that which most contenteth or de-  
 lighteth. How often doe wee bow  
 downe our selves even to the lowest  
 pitch of humility, but that wee may  
 rise up, and ascend the higher: How  
 often doe we observe some very slight  
 things with mighty religion, but make  
 no account of mighty sins: How of-  
 ten doe we endure bitter cold, strait  
 Garments, pinching Shooes, and I  
 know not what, but because pride  
 hath perswaded us to it? Wee take  
 reprehension also silently, being in-  
 structed thereunto not by modesty, but  
 obstinacy. Alas wee doe a thousand Sullennes  
 such things. Thus wee fill our lives  
 with innumerable cirours, and that  
 which is most miserable of all, wee  
 know not that wee transgresse, or at  
 least never marke it. So we heerd up  
 treasures, but of chaffe, or base money.

In the yeare one thousand and sixteene after the birth of Christ, as *Ditmarus* remembreth, *Ditmar. l. 7.* the *Saracens* invaded the Coasts of *Italy* with a barbarous fiercenesse. Pope *Benedict* the eight thinking it fit to meet with the enemy in the utmost borders, having gathered a well accomplished Fleet, carried the matters so happily, that he utterly extinguished the adverse forces, and put the *Saracen* King to flight. The Queene being lesse experienced in the manner of flying, was taken and beheaded. The King being wonderfully enraged with the punishment and death of his Wife, and the destruction of his people, began to give out terrible threatnings, and to provide meanes of revenge. And first that he might put *Italy* in feace, before he assaies the chance of Wa-re, hee sent an huge Sack full of Chest-nuts to the chiefe Bishop, and withall commanded the messenger to let him know: That the next Summer there should come as many Souldiers to destroy *Italy*, as hee could number Chest-nuts in that Sacke.

Pope

Pope *Benedict* that he might fit an Answer to such Barbarous menaces as these, sent backe a large Bag full of wheat, and charged it should be *Milium.*

told him againe : That if he came, he should find so many armed men in *Italy*, as there were graines of Corne contained in that Bag.

( *Baronius* relateth the same. *Tom.*

11. Anno 1016. ) This Sacke,

and this Bag being thrust full, not of *Saffron*, not *pepper*, or *Gold*, but ordinary ware, doth excellently re-

present the ridiculous vanities of mans life. Christ hath taught us

after what manner wee should lay up treasures in Heaven. *Matth.* 6.

By what  
meanes

19. But we contented with our own homely Cottages, hord up Chest-

nuts and *Melium* for our Treas-

A kind of  
outlandish  
Wheat

sure. Wee heape a number of deeds one upon another, but such as are

little worth, as being destitute of a Right Intention. Thus wee

are rich in *Melium*, and Chest-nuts, at length, as *Gregory* speaketh ( *l. 1.*

*Dial. c. 9.* ) The end of the work will prove, that the intent of the

doer was not found. When death therefore shall knock at our doores,

Currant

when it shall fling her fatall Dart at us, when it shall command us to be packing out of this World into another, what Treasures shall we carry with us from hence? Bags full of *Melium*, and Sacks stuf with Chest-nuts, Actions wanting a pure intention: alas wares that willyeeld nothing in Heaven! Therefore as *Bernard* hath most rightly admonished. *There is the greatest need of purity of intention, whereby our mind may both covet to please, and bee able to cleave to God onely.* (*Bern. Serm. 7. in Cant.*) Whatsoever wee can doe, will not bee a right Action, unlesse the Will be right, or the intention; for from this the Action proceedeth. *Seneca* very well to the purpose: *Vertue*, saith hee, hath proved thankfull to every man, both alive and dead, if so hee hath followed her in good earnest, if hee have not trickt and set forth himselfe in glazing colours, but continued ever the same. *Senec. Epist. 79. fine.* Behold, pray, not so much as *Seneca* thinketh it enough to follow *Vertue*, unlesse one follow

Bona fide

follow her *in good earnest*, which what other thing is it, than with a good intention.

Shee truly suffereth no man to be so trickt and painted by his owne cunning, that his doings should not as well bee, as seeme to bee good: all those faire shewes and glosses a Right Intention hateth extreamely: She commandeth us to follow vertue, but that wee follow her *in good earnest*, not allured with vaine hope, not driven by feare, but for love of vertue her selfe. *Austin* expressing this very daintily: Thou shalt fulfill that, *saith he*, by love, which by feare thou couldst not. For hee which doth not evill by fearing, had rather doe so, if hee might. Therefore the Will is kept, although leave bee not given. I doe not say, thou saist. Wherefore? Because I feare, thou dost not yet love righteousnesse (thou dost not yet love sobriety, nor yet Chastity) thou art a Servant still, become a Sonne. But of a good Servant is made a good Sonne. In the meane space doe it not by  
D d 2                    fearing,

fearing, and thou shalt feare also not to doe it by loving. *August. Tom. 8. in Psalme 32.* The same most holy Bishop enveigheth against the too wrong intention of a covetous man in this manner: Why gapest thou O covetous man after Heaven and Earth? Better is hee which made Heaven and Earth, thou shalt see him, thou shalt have him. Thou desirest that that Farme may bee thine, and passing by it thou saiest, *Blessed is he, which enjoyeth this possession.* This a great many say which passe by it: and yet when they have said and passed by it, they may beate their braines, and long for it, but doe they possesse it eare the sooner? Thy words sound of greedinesse, thy words sound of iniquity: But thou maist not covet thy Neighbours goods. Blessed is he which owneth this Farme, which owneth this House, which owneth this Field. Refraine to utter iniquity, and heare the truth. A blessed Generation whose is, what? yee know already what I am about to speake. Therefore desire that yee may have it,

Happy

it, then at length yee shall be happy. And this onely yee shall bee blessed, yee shall bee the better, and with a better thing then you your selves are. God I say, is better then thee, which made thee.

*Aug. in conc. 2. Ein/dem Psalme 32. post med.* Lift up thy selfe to him, and what sight soever thou hast, convert it onely upon him.

What eyes  
soever thou  
hast in thy  
head

What therefore *Tigranes* his Wise did in *persia*, this must thou doe in every place, continually, through thy whole life: She fastneth her eyes upon him onely, which offered to lay downe his head for her: the same in all right is required of thee, that thou fixe thine eyes onely upon him, which gave both his eyes, and head, and himselfe wholly, and thy selfe therewithall to thee. Which not onely was ready to offer his life, and his blood to redeeme thee, but offered it indeed. But it is a small matter to imitate *Tigranes* his royal Consort: wee are prest with more holy examples. Whosoever thou art that delightest in a good intention, emulate the Kingly

Psalmist of Almighty God, and  
*Set the Lord alwaies before thy face.*  
Plal. 16. 8. Let thine eye waite  
upon him onely, but let it waite  
simple and right, let thine inten-  
tion be directed to him onely, but  
see that it be directed pure and sin-  
cere; nor must we looke upon any  
other thing, but through him a-  
lone, or in him. Therefore  
which I admonish thee

in the last place,

*Take heed to  
thy selfe.*

[\*\*]

\*

FINIS.







*To the Reader.*

Courteous Reader, thou  
art intreated in the per-  
usall of this Booke, that if  
thou meet with any literall  
faults to amend them, which  
by reason of the Authors ab-  
sence from the Presse, and  
the over-sight of the Printer,  
thou wilt charitably passe o-  
ver, knowing that faults are  
incident toall. *Farewel.*





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